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# MORGENRÖTHE:

## *A Book of the Age, for the Children of the Age.*

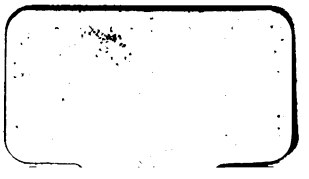
(A SUPPLEMENT

TO "THE SUPREMACY OF MAN.")

"Καὶ τὴν πόλιν τὴν ἁγίαν, εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ, ἀπὸ τοῦ Θεοῦ, ἡτοιμασμένην ὡς Νύμφην."

*John Pulsford.*

LONDON: HAMILTON ADAMS & CO.



# Morgenröthe:

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(*A Supplement to the "Supremacy of Man."*)

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JOHN PULSFORD.

LONDON
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1881

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# TO MY READERS.

IF the Author's desire and purpose are in any measure realized, the following work will supply the service of a temporary Bridge, over the gulf, between the shallow beliefs and chaotic doubts of our closing Age, and the entire Humanness, the Divine Humanness, of our New Age.—A temporary bridge, because Heaven will provide a much more complete, yea an irresistible way over.

His former books kept in view a new evolution of Humanity, as the end of God, and the hope of man; but the dual completeness and unity of man, with God insphered in that unity, as the sun of the world, was not yet risen above the horizon. It rises now; and it is Revelation. The word by which God expressed Himself in the beginning, was the living organic form of His man-woman offspring. His end, is His beginning confirmed, magnified, glorified, and established for ever. The summer of humanity is at hand. What were latent germs of promise, are becoming flower and fruit.

To his friends and blood-relatives, and to all sympathetic readers of "Quiet Hours," "Christ and His Seed," and "The Supremacy of Man," the writer commends this Testimony of his full age. This half century past, we have been slowly approaching the City of Humanity: now we enter it, at the rising of the sun. And lo, verily, it is a City worthy of God. "Glorious things have been spoken of thee;" but now that the veil is being withdrawn, we behold the glories, not in words, but in humanity, restored to Divine order. It outgrows from God; it in-

volves and evolves His nature and character; it represents His fulness; and provides the required, long-waited-for conditions of unfolding the harmonies and the delights of His Love. O City of God! City of our Dual Humanity! In thee God shall dwell quite otherwise than in traditions, stone-temples and sacraments. In thee shall shine the reflection of His own "Perfection of Beauty." God shall be "admired" in thee, literally "glorified" in thee.

A clearer Light, and the heat of a more fervent Love, have been stirring and quickening the hearts and minds of men; venerated shadows flee away; old idols of doctrine and ritual are resigned to moles and bats. Instead of mental religiousness, and the solemnity of ceremonial, the Divinely vitalized forms, new man and new woman, are being built for the inhabitation of God.

Every foretold sign announces that the foreglow of the Second Coming of Christ is invading the world, and stealing into the souls and bosoms of all aspiring and sensitive people. They are literally travailing in birth, with the Humanity of the future. An intimation will be found somewhere in these pages that Electricity as a new light and a new medium of universal communication, should be hailed as a most significant sign. The nerves of men are undergoing a corresponding magnetic refinement, their minds are strained to a new tension, and a new Chemistry is at work in the atmosphere. Secret ways are being mined, and grooves opened, for the influx of a new measure of the Life of God and the Glory of Heaven, into our planet.

The writer is certain that to many, the reading of this book will be like a new birth. They will begin to see that the dream of their nature, which they have never found courage to utter, is both more real, and more Divine, than any thing which they have found either in the fiction of the world, or the abstract, prose-Christianity of the Church.

If you ask him how he *knows* this, he replies: The things which are herein submitted to others, have already given immense joy to him, and as he is man, and a brother, there must be men and women, who, in a special

sense are his kindred, who will enter into his joy, and their joy. New pleasure from hidden wells, ineffable pleasure, and ineffably pure, will pulse through and through their whole spirit, soul, and body.

"See, I pray you, how mine eyes have been enlightened, since I tasted a little of this Honey."

The book cannot be referred to the poetry, sentimentalism, or imagination of the writer. For it is based on the central, organic, and crowning Fact. *Humanity is*, and is God's supreme effect and manifestation. Man is the summing up of the universe, the son-daughter, the daughter-son of the Infinite. All that is in God, all that is in Nature, and all that is in Scripture, make a unity in Man. From such a ground and basis, very naturally, love and reason, poetry and art, multiplicity and harmony, beauty and bliss, become bloom and experience. Man, being an organism that takes hold of the Creation, of his fellow-man, and of God, leaves nothing unrepresented. All effects range under him, and all vital, and Most Vital Causes, minister to him. He is the Heart and Face of the infinite universal Fact.

The bond which will bind East and West, North and South together, is our common humanity. The sanctity and the strength, the glory and everlastingness of the bond is God.

The closed gate of our Paradisal human life, at length opens. In coming to ourselves we come home, and finding God in our home, we find a strictly universal Religion, and come into universal sympathies. East and West will shortly embrace each other, and celebrate the marriage of heaven and earth, of God and man. Asiatics and Europeans will not lose their distinctions, but they will lose their prejudice and their division; and find their unity, in the bosom of their common nature. In our long lost, newly found joy, we re-enter Eden.

After the notes of this preface were already written, it gave us no little pleasure to read the following pas-

sage, reported from Mr Keshub Chundar Sen's last address in Calcutta. I quote from the current number of "The Contemporary Review."

"Let Europe enter into the *heart* of Asia, and Asia enter into the *mind* of Europe; and let us realize a European Asia, and an Asiatic Europe. We say to the Pacific, 'Pour thy waters into the Atlantic,' and we say to the West, 'Roll back to the East.'"

"Cultivate this communion my brethren, and continually absorb all that is good and noble in each other. Do not exclude others, as sectarians do, but include and absorb all humanity and all truth. Let the embankment which each sect, each nation, has raised, be swept away by the flood of cosmopolitan truth, and let all the barriers which separate man from man be pulled down, so that truth and love and purity, may flow freely through millions of hearts, and through successive generations from country to country. Thus shall the deficiencies of individual and national character be complemented, and humanity shall attain a fuller and more perfect standard of religious and moral life."

"There is no reason, my European friends, why you should move eternally in your narrow groove, rejecting everything which is Eastern and Asiatic. Why should you not add to your national virtues those of the East? Why should you not add to your philosophy, science, and civilization, the faith and poetry of Asia?"

I stretch out both arms of my spirit and embrace thee brother, and Asia in thee, and say: Unity is coming, Humanity is coming, the Kingdom of Heaven is coming. Lord Jesus, and with Him, myriads of our race above are saying, 'Let us go down to our children and brethren;' and we, with our bosoms kindling for the meeting, are saying, 'Come.'

EDINBURGH,
*Close of* 1881.

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## MAN'S GENESIS.

See Gen. i. 26, 27 ; ii. 21-25 ; v. 1, 2.

IN the beginning God ——! Pause there. Think of what has been caused, of the immensity, diversity, beauty, and unity of the things caused ; and after that, of the causative Being. Think especially of the universal duality, which is the basis and law of universal generation, or evolution, and then think of the First Cause and Generator. God !—having the first principles of all things in Himself,—pregnant with the forces which are now developed and developing in His sons and daughters, in the males and females of all creatures, in heaven and earth.

God is not an abstraction. Abstractions create nothing, generate nothing. God is the Living, Supreme, Personality,—the possibility of endless propagations of personality. He is the Infinite Father-Mother, or all-generating Source.

2. The duplex nature of humanity points back to the duplex nature of the Godhead, from which indeed proceeds the third distinction—the effluence, or procession, of His own duplex life, carrying in its bosom the generative law and power of all possible creations. In the open mystery of the universe, is presented, as in a mirror, the hidden mystery of God. As one says: "The invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made."

3. The generated "Image of God" comprehends both male and female. The original heavenly law of relationship between man and woman, being supplanted by the animal law, they grossly misrepresent and degrade the Divine-human Duality ; but we must be careful that we do not make void the law. The sexuality or doubleness of man is of God, and eternal. It is an all-beauteous, all-loving provision

against self-love, solitude, and sterility. Apart from the doubleness of man, the generating activity of the Divine Nature would have neither scope, nor manifestation. Heaven, or the closest bosom friendship, the intensest human delight, were perhaps not possible on any other principle than that of each man, or "Image of God," being two, and each two one. "Joy calls for two." Being two, each can be the more one. Bliss is a third condition, arising from the absolute unity of a twoness of nature and relationship. If God were a solitary unit, He could have no joy of His own being. And not until man and woman find their essential and strictly harmonic second self will the fountains and possibilities of either be unlocked. Did not God in the beginning make a Two-one? And wherefore a Two-one? The prophet answers:—That there might be "a seed of God;" that God might find in His creation a condition for His own generating love.

After the example of Paul let us call it "a great mystery," the central mystery; for I am persuaded that the knowledge of the most holy and heavenly secret of man's dual nature is held in reserve until we have won the victory over our present animally sexual humanity. But it is of supreme importance that we should regain the innocence of holiness, that it may be unveiled to us. We shall neither know ourselves, nor God, till then. It is central to all knowledge.

4. In contemplating the subject afar off, it becomes us to "put our shoes from off our feet," and approach slowly, in the utmost reverence, and purity of spirit.

"And God said, Let us make man in our image, after our likeness." Observe, first of all, the declared Doubleness of the Divine Nature from which man is evolved. "Let US evolve man in OUR image." The man that represents the eternal "Us" must of necessity be a twofold nature. He must be as much two as one; but his twoness must be equivalent, and mutually complemental. Otherwise he will not be an "image and likeness of God's unity."

"So God created man in His own image, in the image of

God created He him, male and female created He them." Gen. i. 26, 27. The image of God therefore is a two-one.

"Have you not read how that He which made man at the beginning made them male and female? Wherefore they are not twain but one. What therefore God has joined together, let not man put asunder." Matt. xix. 4-6. When once the original unity is regained, it shall not be sundered to eternity. The law of duality in unity is in God, and from God, "the Image of God," and therefore everlasting as God.

5. When woman was evolved from within man, "they were both naked, and were not ashamed." They were integral humanity, the image and likeness of the Most Holy. She was his nearer, more interior self; he was her stronger self. They were man. "In the day that God created man, in the likeness of God made He him, male and female created He them, and *called their name Man*, in the day when they were created." Gen. v. 1, 2. Man is God's son and daughter; the name of the two-one is Man.

Man is love in form,—a rich, dual, composite nature, not simply in order to his greater happiness, but in order to fruitfulness. "And God blessed them," as He could not bless a monotonous being, "and said to them, Be fruitful, and multiply, and fill the earth." Either, without the other, would be a land of sterility and dull lonesomeness.

It is a striking fact, and, to me, intensely interesting, that it was immediately after Jesus had spoken of the holy mystery of our original, dual nature, that mothers brought their infants to Him. "And He took them in His arms and blessed them."

6. Plants, creatures, men, carry in their bosom the reproductive power. Their seed-bearing condition is their mature and perfect state. Their purest sap and blood flow into their seed, to be embodied. The seed, therefore, is specially the convergence of the Divine energy. The pressure of God, His living, creating potency, finds a channel for itself in the inmost vitality and centre of things, and

constitutes the law of multiplication. And those who are of quick understanding, to discern things that are half said, and half unsaid, will perceive the answer to the holy and awe-inspiring question: Whence, and how, do spirits come into the flesh? God is active, as Generator, in the bosom, and white heat, of centres. We can do no more at present, than lead you to the gate of this Divine field of thrice sacred contemplation.

The inmost law of the twofold creature, is creative law. The two-one, the complete Man, "the Image of God," infolds races and kingdoms of men, without end. God leads forth His Son, and bids Him contemplate the hosts of inhabited mansions which overspread the skyey immensity, and then says, "So shall thy seed be."

7. This brief paper will not fulfil its end, if readers do not regard their nature with new wonder and sanctity. It is most true that we have lost the first and divine estate of humanity. Or, to speak more strictly, it lies deeply buried within our animal generation. We are greatly degraded; but "God is with us" in our degradation. Our sorrow is His Cross. And having once evolved the wondrous Crown of His Creation, dual man, "in His own image and likeness," He will never change His purpose, nor will He rest until He has restored us to the original completeness, companionship, and bliss of our nature. More, out of our privations and sorrows will come large recompense. Let our hopes be rich. All that is promised in the make of our complex being shall be more than fulfilled. Opposite distinctions, intensest love, transcendent uses, all playful harmonies, and unutterable delights, shall yet meet in Two-fold Man, and hold festival for ever.

## NEW GENESIS.

"Her seed shall bruise thy head."—GEN. iii. 15.

"Behold! the Virgin shall bring forth a Son, and He shall be called, GOD WITH US."—MATT. i. 23.

"THIS cometh from the Lord of Hosts who is wonderful in counsel and excellent in working." Wonderful counsel, truly, and inscrutable secrecy of working, that the woman should bring forth the Master of him who had mastered her. The supremely subtle intellect, the fountain-head of all self-will prevailed over woman, and thus over man; and, through woman, the enemy shall be prevailed over, and man shall owe to her his deliverance and final completeness. "This cometh from the Lord of Hosts," who conceals within weakness His strength, who makes feminine sensibility, the special channel of His creating love, and who reserves His own secret, and the method of His working, for His own time of manifestation. It is His counsel, to give the crafty one a long opportunity for the elaboration of his devices, that the futility of his enterprise may be more signal, and better known; and that the hopelessness of own will may be recognised as a fact settled for ever.

The whole history and mystery of evil, and God's way with it, are minutely written and compacted in a single sentence, "Her seed shall bruise thy head." Self-will has reared its head in God's family; but a power hides in "the weakness of God,"—in the womanly half of His Image, which shall utterly bruise the head and power of all evil.

2. There was as much cowardice as subtlety, in the artifice by which the enemy subjected the human will to the flattery of his temptation. He lacked the courage to approach the dual man, "the likeness and image of God." Like "a liar," "a thief," and "a murderer," he watched and

waited his opportunity. He has no hope of success until he finds the Man divided—the womanly half of the man, alone, severed from her judging and stronger half. He will gently insinuate the fond, cruel magnetism of his own self-will into her affections and desires; and only through her, assail the masculine side of her nature. Evil has thus acknowledged that it has no inherent strength, and therefore, no confidence in itself. And it should inspire us with the courage of hope, in the ultimate victory of our nature, that evil did not enter through our dual completeness, but stealthily and by stratagem, through the tenderer, fairer half; and committed to her, the office and work of winning her other self.

3. A note of counsel should be added here. Let all married persons remember that their unity is their strength. Through division, they fail. Let no important step be taken, no venture be made, except in unity. Woman, backed by her husband, with his will in her will, is strong against a universe of opposition. And man, with his wife's affection and will, in his will, goes forth not only in might, but charmed: difficulties melt before him, and he returns to his wife crowned with success and honour. Both the victory and felicity of the race await their dual unity. Divided man presents no adequate condition, or vehicle, for the indwelling of God.

4. When desire was excited, and self-will mounted to the ascendant in the gentle, tender, beautiful Eva, the Holy Seed in her recoiled, became shut up in the deep captivity of her new and strange selfhood. Will it ever be liberated, and regain dominion? It shall be liberated. The woman's Divine Seed shall be quickened in her, and He shall have the dominion; but the times and the seasons the Father has hid in His own Power.

When He comes He shall be found to have all the sensibilities of woman, all her depth of passional love and tenderness, her capacity of endless multiplication, together with invincibility of will, and the majesty of leonine manliness.

5. All the demonstrations of self-will, with its millenniums of apparent triumph, are but as froth-formations, occasioned by the momentary eddy of finite personality, in the current of the Eternal Will. Self-will is a counter stream, aiming to stem and roll back the stream of God's purpose. The result of which is a long humiliating series of froth efforts, ever forming, ever breaking up, and finally overborne by the unhasting, unceasing force of the main stream. All the kingdoms and works of self-will are but spumy fermentations. They seem to be, but like a vision of the night, they will disappear. They melt, they fall and become tributary. They are resolved into the stream which they opposed. Golden kingdoms, silvern, brazen, iron, and clay kingdoms come to the front, and uprear their proud civilizations, as clouds crossing the sun's disk; but the Will of the Infinite abides behind all, within all, pulsing out His bosom energies, until the manifold futility succumbs to His universal, inevitable, endless rule.

The efforts of the multitudinous progeny of self-will have the semblance of splendour and empire; but the ether of God shall eat them all up. A race, a kingdom, and civilization, embodying the harmonies of the Divine Nature, and the order of Eternity, are coming, and will prevail. God is God.

6. Though Eva and her husband were subdued by the enemy, and their nature perverted, they were made to understand, that in the end, they, and not evil, should have the mastery.

Can you enter into the feelings of the penitential, hopeful mother, as she contemplates day by day the birth of their first-born? The pitiful and forgiving mercy of the Divine Motherliness has told her that her seed shall have the victory. After such a promise, how could she believe that their first child would be strictly the child of their degeneracy? They had lost their first estate. The evil power had sown his spirit in their passions, and thence, in their whole blood and being. Before their trespass, the glory of the Divine Strength played through them, and filled them

with bright joyousness; but since their great mistake, they have become more dense, opaque, and preyed upon by many a fear and sorrow. The universe to them is now cold and stubborn, hollow, and unfriendly, as though the Parental Presence were no more. The winds moan desolately, the beasts are less friendly, the very leaves whisper together, "Peace is gone, and dread is come."

What would Eva and her Adam do, but for God's comforting hope? Your seed shall tread down the enemy under His feet, and deliver you from all the mischief which has come upon you. They expected, therefore, their child to be this promised Seed, "The Wonderful." They had failed, but He would prevail.

Probably the joy of the Virgin Mary was inferior to the joy of the first expecting mother. Mary had received a nature which had been taught, disciplined, by the disappointments and sorrows of ages. Eva had no such experience. She thought the evil done would soon be blotted out. She lived on the direct promise of Almighty Love.

When her child was born, pressing him to her bosom, she felt sure that she had in her arms the Divine Bruiser, their Saviour, and the Right Beginning and Head of the race. "I have gotten the Man—Jehovah," she exclaimed. Gen. iv. 1. The Hebrew particle אֵת preceding the word Jehovah is in this place most inconsistently rendered "*from* Jehovah;" for it is most clearly the sign of the accusative case, and nothing more. The same particle is prefixed before the word Cain in the same verse: "She bare אֵת—Cain." It occurs also in the following verse: "And she bare again, his brother אֵת—Abel." Now if אֵת—Jehovah meant *from* Jehovah, אֵת—Cain would have to be translated, She bare *from* Cain; and אֵת—Abel, She bare his brother *from* Abel.

Eva did not know that the world must first be peopled by the seed of the Serpent, before her Divine Seed should come,—that fulness of time must be given for the development of "the mystery of iniquity," before "the mystery of

godliness" should appear. She did not know that a long train of generations, *their corrupt generations*, would come and go, before the Jehovah-Man should be born.

In mercy, the future was veiled from her. Had she known it, she could not have endured her own existence. How could she have lived to be a mother at all, had she foreseen that her first son would be a murderer? But having slain the holy, innocent life in her own nature, and allowed self-will to be generated in its place, not one son, but myriads after myriads of self-loving, treacherous children, will follow, and worse and worse, that the universe may receive instruction and warning, and inherit an endless horror of the evil of self-will, in violating the all-blessed and beautiful order of infinite love. The whole possibility of evil must work itself out, in order that the victory of Jehovah-Man, and His race, may be complete and final.

The promised seed, therefore, lay hidden in the race 4000 years. At length Eva's daughter, Mary, appears, and in her, the passions and evils of hereditary nature have sunk into a sweet quiescence; and her first, sacred, virgin-womanhood, glowing with tender piety, and utterly passive to the Divine will, the Holy Seed is quickened in her, and she becomes the mother of "The Wonderful," "the Everlasting Father" of everlasting mankind.—

*The Virgin-Son, "God with us."*

8. O woman! Meek and lowly as the lily-root, "highly favoured!" hiddenly graced! O mother of the original, the decreed, the permanent race, how shall we think of thee? How silent our own selfhood must be, and how far away every carnal thought must be, before the idea of thee can arise within us. For how could one save us from our selfhood, who came into the world through the activity of selfhood? He must be Wonderful, if He is to be Saviour, —Wonderful, as having involved in Him the original completeness of humanity, and also Wonderful in the way of His coming,—namely the process of His evolution in the earthly human form. He must be like us, yet unlike us.

He must assume "the form of sinful man," and yet be "separate from sinners." He must be a true Son of the race, but by a vast distinction in the mode of His generation.

9. I speak with trembling. God was never absent organically from the race. The Immanuel-germ was latent, constantly expected, and kindled tender, holy hope in womanhood. The Celestial Child would be evolved in due time. The rose-bush of our nature ceaselessly brought forth crops of the wild rose; but the fair, heavenly bloom was surely hidden in the root. How Heaven will sing, and congratulate the earth, when the Divine Bud shall come forth from the old root. Isa. xi. 1.

As for ourselves, of the old corrupt race, we will repent and die, repent and die, until our right, and all beauteous beginning, is generated in us from Him, and no trace shall remain of our old, corrupt, misshapen selfhood.

10. Our new and diviner Genesis opens in this wise: "The book of the generation of Jesus Christ." His coming is much more than our new beginning. It is strictly our first beginning. It unites, therefore, heaven and earth, angels and men, in the one endless human joy.

It has pleased God to bear most emphatic testimony that Holy Jesus was not simply born *for* our sinful race, but *of* the race. Matthew gives the line of His descent from Abraham, and Luke, the whole line from Adam. The Divine Seed of the woman has come down to fallen humanity, *through the bosom of fallen humanity*. The Son of Mary comes through Adam, through Seth, through Noah, through Abraham, through David, and so on. Had He not been incorporate in the race from the beginning, there would be no foundation of truth in our genealogies. Quite naturally, according to His wont, He sat at meat with publicans and sinners; for throughout our whole history He had been with, and in, His sinful children.

Jacob begat twelve sons, the best natured of whom was Joseph, the son of his old age; but Jesus came not by Joseph's line. Judah was a far grosser nature,—unchastity

being specially recorded against him. Jesus comes down to us through this man. From Judah the Holy Germ flows through Tamar, his daughter-in-law. Rahab also is expressly mentioned as a channel. Bathsheba is in the direct line. The Moabites are the children of Lot by his own daughter, and Ruth, who is a mother in "the book of the generation of Jesus," is a Moabitess. Is it not very remarkable that, in a genealogy which, in general, makes no mention of women, the Evangelist should be so careful to mention the names of certain disreputable women? It is characteristic of the boldness of inspiration, that it never hesitates to expose disgraceful facts.

But there are other reasons for making known to us the actual line of our Lord's descent. God wishes us to note that the flesh of Jesus was not derived from immaculate parentage. He took our shame as well as our nature. "He bore our sins in His own body." He was "made sin for us." "All our iniquities were caused to meet in Him." A body was prepared for Him through our fallen nature, and even through illegitimate blood.

Let no one imagine that these things are recorded that we may think less of sin and the uncleanness of the flesh, but rather, that we may see and admire the depth and the humility of the love wherewith God loves our race. Rehoboam, the son of an Ammonitess, Joram, Ahaz, Manasseh, and Amon were revoltingly wicked, but Jesus came through them. All the way along from Adam to Mary he was "numbered with the transgressors," and clothed with their sins. When for their stubborn and incurable disobedience they were carried into captivity, Jesus was carried thither. In all their chastisements He was chastised. He was nigh unto them, prompting them to prayer and repentance. He was the pleading "Spirit of Life," "in their mouth and in their heart, that they might be saved." How many in Babylon, therefore, thought upon their ways! They hung their harps upon the willows, they bewailed their impiety, and sighed to be renewed. Bitter as their humiliation was in their captivity, they were nearer by fourteen generations,

to the Coming One, than in their palmy days under David. Let us learn that in the pleasurable days of our prosperity, we may be much farther from our new nature, than in times of humiliation.

11. We must not slur over the fact that the genealogy given is not Mary's, but Joseph's. But Jesus is "the seed of woman," "made of woman." A great difficulty meets us here, which it becomes us to look plainly in the face, for it is openly, and without disguise, presented to us. The record is given to us as "the book of the generation of Jesus Christ," and yet, what follows, is expressly declared to be the registry of the line of Joseph.

Though not according to the flesh, in some way or other, Jesus must have taken up Joseph into Himself. Understand, then, that it was *of God* that Joseph and Mary were espoused to each other. In affection and soul they were united, and the Spirit of God was in their union. Now, love draws intensely, mightily into itself that which it loves. How much more when God is in the love! From what we know of Joseph's character, we may be quite sure that he was as much the object of Mary's reverence, as her love. His image, therefore, without doubt, was mirrored in her inmost and holiest affections. Did not "the Holy Spirit," which came upon Mary, and "the Power of the Highest," which "overshadowed" her, take up this spirit-image, and incorporate it in the fruit of her womb? With what truth could the genealogy of Joseph be called "the book of the generation of Jesus Christ," if, in some mysterious way, Joseph were not raised up in Jesus.

There must needs be both a real connection, and, at the same time, a real breaking off between the old race of Adam and the New Man, Christ. He must be evolved from the old, and yet there must be a complete severance between Him, and the natural law of generation. He must be an utterly distinct Man, or *New* Humanity can never arise.

With notable simplicity, therefore, we read: "Now the birth of Jesus Christ was on this wise." See Matt. i. 18-25. Neither Adam nor Abraham, by natural generation, will

ever develop into Jesus. But God can raise up from them, not *their* son, but *His* Son. As efficients, Adam, Abraham, David, and Joseph are cut off, and "that Holy Thing," which is born of Mary, is the new coming of God in the race, and therefore the new beginning of Humanity.

12. I must earnestly ask the beloved sisterhood of mankind, all mothers and maidens, to honour Mary, the mother of Jesus, by recognizing in themselves the same nature. Mary represents woman. The Holy Seed is latent in all womanhood. *In the depth of woman's soul* there lies an invincible defence against the combined evil powers of the world, the flesh, and the devil. Were the inmost pearl of her nature quickened and active, she would be potent over all earth's lusts, temptations, and enmities. In the sweet might of this inlying power, she will yet tread upon the lion and viper of lust, and the unchaste eye will fall abashed before her. The rose and the lily of God are ready to spring out of eternity in woman's breast. By the rose and lily understand the Eternal Love and its purity. Their essential roots slumber in the souls of Sarah and Rebecca, in Hannah and Elisabeth, in Judith and Susanna, in the woman of Samaria, and in Mary Magdalene, as in the virgin mother of Jesus. She is the bright instance, not an exception, of the sweet, all-subduing love-sanctity of womanhood.

13. As Mary represents Divine womanhood, Jesus represents Divine humanity. "For which cause he calls them brethren." His infinite Father is our infinite Father. His wonderfulness is our wonderfulness. His goodness and purity are ultimately to be our goodness and purity. His fulness and harmony of nature are to be ever evolving in us. His everlastingness is our everlastingness. The full incarnation is God in the race. The first fruits and the harvest are not of two kinds. The Head and the body are not two humanities, but One Humanity. Men and women will not be themselves until their depravities, vices, meannesses, and selfishnesses are purged out, and their latent Jesus-humanity brought to flower.

14. If through the gate of woman's will an inundating fascination poured in upon our nature, and grossly affected the holy generative centres, the case of evil will be hopeless, and the triumph of Eternal Purity and Love will be secured, when the gate in woman shall be closed against the unholy magnetism, and open to the instreaming Love-potencies of the Heavens. The hosts of God march forth to the victory of the world through woman's bosom. Stumble not, for it is written: "The Seed of the woman shall bruise the head of all evil." At the commencement of our era, the First of the New Race appeared, "made of a woman," and now again in the end of that age, and the beginning of the New Age, He comes again through woman. His Might, the glowing might of His Love is gliding into, and through the inmost affections of the world. Inmost affections are womanly: which being quickened by the Spirit of the Divine Unity will not only bring forth the New Head, but the new body of humanity.

When the Divine feminine attributes of Chastity and Innocence, Love and Wisdom, Purity and Beauty, are embodied in the woman of the future, the old lion of our nature will be powerless against the Sovereignty of Una. Unity!—Una!—Dominion! The subtlest beast in our nature, and the boldest beast will alike be submissive and obedient to her will. Queen-like, she sits, in the repose of completed victory, and charms, and governs, all the masculine forces of our nature.

15. Suffer me to append, in a profoundly reverent spirit, a note here, not for speech, but for private, holy inquiry. Are you sure you understand what manner of humanity was "made of a woman" in Jesus? Remember that He was directly evolved, by God, through Mary. Question yourself then, whether you can resist the feeling that He must have been complete Man, according to the original generation of man, in the image and likewise of God. If you do not concede that the Divine womanly was involved in His nature, then He is so far incomplete, and does not represent humanity, nor is He the image of God. Farther,

if you conceive Him to represent masculine humanity, and not also feminine, you set Him indeed on a pinnacle, and doom Him to eternal solitude. You sever Him from the race, and the race from Him. Nor will you be ever able to understand how He should have the key to our whole nature, if He does not possess in Himself our whole nature. Only united man, in His dual completeness and oneness, can save the world, and fulfil the desires of the human heart.

If not man alone, nor woman alone, but our dual nature in a perfection of unity, witnesseth to the Fulness of Divine nature, of necessity, the Lord, "in whom all Fulness dwells," must be our first example of this perfect unity. In all human distinctions, contrasts, and harmonies, the Centre of Humanity must have the pre-eminence. "Neither is the man without the woman, nor the woman without the man, *in the Lord.*" Are not the ineffable charm and grace, sweetness and tenderness which flow for ever, as an atmosphere round about our Lord Jesus, to be ascribed to the infinite feminine, which springs from the bosom of His bosom, within Him?

16. On this ground, Paul might well say that great is the mystery and significance of the marriage unity,—adding, "but *I speak concerning Christ and His redeemed race.*" For the relation between the Lord and new humanity is essentially bridal;—one of unutterable intimacy. He is the Bridegroom of the race. Every consideration justifies us in looking forward to the unity of our nature, as the end of God. All the suns and planets which fill immensity enter into the marriage relationship. All verdure, beauty, and fruit are thence. The marriage-law runs through the universe. It constitutes the supreme and central affection of humanity. The brightest hopes, the fondest dreams, together with the endless succession of new novels and romances are all evolved from this centre. Man will not be himself, woman will not be herself, till both are one. In the beginning, as they came from God, they were one: "For this cause," says our Lord, "a man shall leave his

father and mother and cleave to his wife." His father and mother are no longer essential to the perfecting of his nature; but his fellow-self is essential. His identity can in no other way be filled up. Time sufficeth not to fulfil the end of God, but eternity will. The full, final, passional relationship of man to the Divine Bridegroom, is only possible through the bride of the man. The generating power of the Divine Love finds no sufficient bosom for its intensity in divided man. What God joined together at first, must be joined together at last, if man is to be solar with the Divine Glory, and fruitfully exultant in the Divine Love. He shall be clothed with the sun, the twelve stars of harmonic intelligence shall crown him, and the sensuality of his passions shall be under his feet, when the woman of the man is enthroned in him, and he in her.

## "WHAT IS MAN?"

CONFOUNDED by the problem of human existence, under the sun, Job asks, "What is man?" He asks *God* the question. "*Thou* magnifiest him," "*Thou* settest Thy heart upon him:"—"What is he?" David, surveying the heavens, overwhelmed by their majesty and immensity, puts the same question: "What is man?" "Thou hast set him over Thy works;" Thou art "mindful of him," canst not forget, nor neglect, him; by secret paths, "Thou visitest him;" Thou teachest him, Thou lovest him and makest him companion and friend: "Lord, what is man?"

2. Surely the power to put such a question, indicates a very wonderful being. He must be a mystery to himself, he must stand in awe of himself, or he would never pull himself up, and cry out, "What am I?" I am inexplicable to myself. There are depths in me, which I cannot sound; secrets, which I cannot solve; contradictions, which I cannot reconcile; there are base things in me, which I cannot respect, and there are elevated conceptions, which I cannot realize. I am only the plan of a being, and the plan is too great for me, I cannot attain unto it. I am the site of a building to be, a palace, a temple, a heaven and earth; I long to be built, but how to do it, I know not.

3. "Lord, what is man?" He is too great, and yet not great enough. He is more than one world. He is past finding out, so intricate, so involved, nature within nature. He is a measureless quantity, yet deficient. He is complex, but not a harmony. He is a world of activity; but in other respects fast asleep. Sometimes he seems as if near waking, yet never wakes. He is a buried angel: he is a beast. Glory slumbers within his degradation. His heights rise out of depths. In the midst of delights, his heart pines.

He is in the process of making, not made. He travails to be evolved; and yet fights against his evolution. He throbs and yearns to be complete; but it seems too much to hope for. And were it realized, he knows not how the bliss could be endured.

4. His nature runs up into unspeakable degrees of distinction above the mechanical universe. He measures the earth, he weighs and guages the sister planets, he compels the stars to give up their secret, and publishes the contents which lie hidden in the unity of their light. He causes lightning to deliver his messages. He puts all creations and elements under the yoke of his will. He subjects metals and atmospheres, water and fire, and the secret essences of things, to his service. The sheaves in the field, and the trees of the forest await his pleasure. Sun, moon, and stars make their obeisance to him. He makes not obeisance to them. He projects thought, feeling and reverence beyond the sphere of their influence. The angels of highest heavens are profoundly interested in him. God makes him His dwelling place. "O Daniel, thou art greatly beloved."

"O Jehovah, our Lord, when I consider thy heavens, *What is man?*" They are not spirit. They have no power of self-reflection. They are the work of Thought; but man is no work, he is the child-spirit of the Infinite Spirit. They are the picture-writing of the Divine Artist. They suppose a reader, an admirer. Man is the reader, the admirer. When I consider the heavens, What is man? to whom such a book is presented, of which no telescope reveals more than the title page, and frontispiece.

How, except to a child-spirit, could the Infinite reveal Himself? How could there be Divine friendship, if there were no friend to whom God could unbosom Himself? "My friend." "Shall I hide from my friend that which I do?" "Surely the Lord God will do nothing, but He revealeth His secret to the prophets." "I have called you friends, for all things that I have heard of My Father I have made known unto you."

5. Man is spirit, soul, and matter, in one compound. He

is a mystic ladder, reaching from earth to heaven, and still upwards. He is time and eternity in conjunction. His spirit is out of eternity: his material form is out of the earth; his soul, which is out of the heavens, mediates between the two extremes of his nature. Could all his natures and powers be reconciled, he would be a wonderful harmony. But his soul, which is the body of his spirit, is just as capable of being degraded, as of being renewed and glorified. If he prefer to be under the influences of the flesh and the world, his soul's nature is degraded: if he prefer the influences of heaven and of God, his soul's nature is sublimed. To speak in New Testament phraseology, the special danger of "the inner man," or the soul, during the earthly life, is, of becoming conformed to the animal and sensual humanity of the planet, instead of being transformed to the angel-humanity of the heavens. This is what our Lord means by losing the soul.

It may be cited as an evidence of the high degree of illumination under which Paul wrote, that he pleads for the consecration of the natural body to God. For if a man can deliberately present his body as an offering to God, it is certain that his soul goes along with him. It is indeed the act of his soul. Whereas it is an utter delusion to suppose that the soul can be yielded up to God, if the outer body be withheld. So long as there is any holding back of the flesh, the holding back is in the soul. All our carnality is in our souls; and to be carnally-souled is death. The material body is the continent of both soul and spirit. If that be presented to God, all is presented. If that be withheld, all is withheld.

6. If the Spirit of Him that raised up Jesus from the dead dwell in the mortal body, the glow of the Divine Love begins to consume its carnal element, and, in the very act of consuming, creates a new body. A new sense of dignity pervades the frame from the presence of God. Within all men and women who have honestly presented their bodies, the angel-form is literally growing. In the ratio in which solar heat supplants the acrid body of fruit, the new, mellow

body of the same, grows. The Spirit of God cannot dwell in the body, and do nothing. Under the spirit of the world, the animal human form is confirmed in the soul: under the Spirit of God, the form is subject to steady change, viz., the disintegration of the "vile body," and the formation of the heavenly body.

7. Let us attach a new importance to the earthy body. It supplies the spirit with a grand power of leverage. And the very difficulties and temptations of the spirit in the flesh, are glorious opportunities of winning victories. While wearing the flesh, the spirit extracts its highest virtues, and transmutes them into its future body. The angels that "excel in strength" must all have lived in the flesh. "Blessed are the dead who die in the Lord;" for all their labour and tribulations in the flesh follow them, and become their substantial reward. Even our Lord Jesus owes to His sufferings in our flesh, His shrillest cries for the living God. "Who in *the days of His flesh* offered up prayers and supplications with strong crying and tears." The body of our flesh is a wonderful honeycomb, or series of mutually related organs and cells, no organ, nor part, of which is to be despised, maimed, or dropped; but the whole carefully preserved and presented to God, that every organ and cell may be emptied of its evil virus, and filled by the generating Spirit of God in Christ, that within every cell and organ, a new cell and organ may be formed. The natural body is an invaluable cellular form, in which to evolve our new Divine immortal body. The logical method of reaching the new house of our humanity which is eternal in the heavens, is to offer and open our present bodies to the generating, inweaving processes of the Divine Man.

8. "Great is the mystery of Godliness":—God coming into our flesh. Observe that it is not said to be the mystery of Christ's nature alone, but the mystery of Godliness. The mystery of Godliness is God in the race. And all the godliness that ever was, or can be, on the earth, is nothing more than so much of God dwelling in man's flesh.

The name of the Firstborn indicates the true rank of our race. "His Name is, *God with us.*" Only in his origin, shall we be able to discern the nature and the end of man. His Divine beginning hides itself within him; and as the supreme law, evolves his last eternal condition.

If they examine their own thoughts, I think most persons will find, that they have understood the Name, "God *with us*," to mean rather, God with Him, God with Jesus. True, God was with Him, eminently with Him; but that is not His Name. His Name is a declaration of the greatest of all facts concerning *us*,—"God *with us.*" It is strictly the Central Fact; for creation and redemption, beginning and end, flesh and spirit, sin's misery and God's holy mercy, heaven and earth, meet together here. We must take up into our belief and understanding every iota of its significance. Especially we must embosom it in our love; for our greatest fact is our best fact. "God with us," means God secreted, involved in our nature. A promise of unknown good to come, of endless good to come, lies in that Name.

If any one can calmly contemplate this one, thrice sacred, thrice beautiful fact of our nature, without a feeling of supreme delight, I wonder at him,—I wonder what has become of his reason, and what has happened to his heart.

9. We are not permitted to understand this great Name, in any restricted, or self-applied sense:—"God with us," does not mean, God with any one class, or section of people. The Name is a declaration of His relationship with all nations and generations of the human race:—God with mankind;—mankind the family of God, and God in, and with, the whole family; God, the Sanctity of the family, the Righteousness of the family, the Hope, and eternal Enduringness of the family. "I bring you glad tidings of great joy, which shall be *to all people.*" "God with us." Though the earth be removed and our mountains be carried away, we will not fear: "God is with us." "He will help us." "He will involve His Eternal Nature in ours."

10. "God with us," reveals our origin, that we have come from God, and that He has come with us. How could we

be His sons and daughters unless we had come from Him? It is certain, therefore, that before we came into this world we were the little ones of His bosom and His face. Speaking of the inmost nature, which all little children have from God, Jesus says: "Their angels do always behold the face of My Father, which is Heaven." When the life of this inmost nature is kindled, we can speak, without presumption, of the glory which we had with Him, before we were born of flesh and of the will of man.

11. In crossing the boundary, and coming into time, Jesus lost not the knowledge of His origin; or, if He lost it in the womb, and in earliest childhood, He seems, at the age of twelve and onwards, to have distinctly recovered it. But in the process of being wrapped and overwrapped in animal flesh and blood, *we* seem to have lost all knowledge of our Divine Parentage.

In undergoing so great a change, it would be marvellous, if we did not forget our antecedents. How should the papilio be able to remember when it was a caterpillar? If there be hope for the corn which has been dropped into the earth, and become subject to a dying experience, of ever coming forth into freedom before the face of the sun, it must be because it was generated by solar energy and has had a skyey life before. The resurrection is in its heart.

And as for ourselves, now that we have the prospect of an ascent, what is it, but that, first, we descended? How, asks one, is it possible to contemplate an ascent into heaven, but as the consequence of a previous descent? "He that ascends is the same that first descended." As persons leave home for foreign travel, in order that, through hardships and many privations, they may return both richer and stronger than they went out, so we have come forth from God, and come into the world, and shall surely leave the world and return to God. Myriads and myriads of the Great Father's atomic children have never been embodied in planetary flesh; but those who have will never regret it. It adds immensely to their experience, promotes fulness and robustness of character, greatly increases their future

usefulness, and will correspondingly augment their reward. Under the humiliations and sufferings of earthly existence, we are encouraged to look forward to "a great recompense," "a far more exceeding and eternal weight of glory."

10. In teaching us to pray, "Our Father Who art in Heaven," most plainly, Jesus recognised and declared our Divine origin. He taught that only in a very remote sense is man our father. "Call no man your father on the earth; for One is your Father, Which is in Heaven." If the parents of your flesh give you good things, how much more shall the Father of your spirits give you His Spirit! On no shallow grounds, therefore, Jesus calls men His brethren. "Go to My brethren, and say to them, I am ascending to My Father and *your Father*." "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same." "Behold, *I and the children* which God hath given me."

11. If we clearly see our descent from God and Heaven, our future ascent will commend itself to us as perfectly natural. Jesus ascends "where He was before," and under the reign of law, the law of their origin, "the children," in like manner, ascend where they were before. What force, or truth could there be in the thought that dying is going Home, if we had not formerly left Home. We came out from God, and came into the world: therefore, we again leave the world, and return to God. The law of our nature may be arrested, but were it not the Supreme law of our nature, we should never return.

It cannot be said that any one has "come to himself," until he recognises this fundamental and blessed truth. Every view of man must be shallow and unsatisfactory, which does not comprehend the knowledge that his deepest individuality is a birth of God. From the bosom of God, in his descent, he passes through the heavens, deriving a nature thence, and at last, becomes clothed with an earthly body. While on earth he is required to regard himself as "a stranger," in a "far country."

12. The light of God and the voice of God are in every

human spirit. "Lift up thine eyes to the hills from whence cometh thy help." Our help comes down because we have come down. "Our help," is "God with us." He is with us to keep us, and to bring us home. The little spirits, that always behold the face of their Father, on leaving home, say: "If Thy Presence go not with us, carry us not hence." The Divine Parental Love answers: "My Presence shall go with you, and give you Peace." I will descend with you into your low estate; and my Presence, in you, shall be your power to ascend to your first estate. Herein is justice, that God enters into the flesh "with us," blends Himself with the flesh, and finally presents it to Himself, a faultless bride. By assuming our fall and degradation, He is making the deepest depth to be the solidest ground, from which to carry up heaven to a higher height of perfection than heaven ever knew. Instead of allowing a divorce between Himself and that which is farthest from Himself, He makes it the sublimest throne of His manifestations. If the flesh owes all its beauty and vivacity, its love and sensibility, to the infinite Spirit, we must not shrink from confessing the other half of the great mystery, that the infinite Spirit owes much to the flesh. He assumes the flesh for the *manifestation* of the hiddenmost, intensest affections of His nature.

13. The progress of our race is strictly a progress of God. It includes material development, intellectual development, scientific and artistic development, spiritual development, sympathetic, and finally, harmonic development. In the race, the fulness of God is to be shown forth in the manifoldness and unity of His family. They are the bush, mildly on fire with the Divine glory.

"Great is the mystery of Godliness," God manifest in the ages of ages of human development, and finally manifested in their harmonic perfectness. Than any thoughts which we have ever had, of God manifest in Christ, they will be, beyond measure, more sublime, when we can contemplate His Fulness, in His whole glorified race. If it is a matter of intense interest to be an individual son, or daughter of God, how much greater to be a member of the multitudinous family-

kingdom, which is to embody and distribute His "unsearchable riches."

Let us not hesitate to receive, in full, the "strong consolation," that God, our Father, Heaven our mother, and the whole human race, our brothers and sisters, will own us for ever, will serve, educate, and bless us for ever. God in the race is one God; the race is "one family in Him;" and every unit of the race is essential to the whole, while the whole is the wealth and inheritance of every unit.

14. The interest of God in the race, as it is brought out in Jesus, is also the interest of the older and higher members of the race in their younger brethren. From their family mansions in Eternity, they go forth to seek those who are lost, until they find them. There are none in the "Father's House," who can be at ease, or indifferent, while their brothers and sisters, any where, remain in the misery and death of sin. Jesus is the rule, not the exception of Heaven's life.

15. Brother-spirit, sister-spirit, art thou tossed and despairing in the great night and tempest of sin? Fear not. Jesus has been in thy night, and the billows went over Him. But God was with him and triumphed. Self expired,—("Not my will,") after that, God entered into Him, raised Him up, and He lives for evermore, Perfect Man, in the everlastingness of God. Commit thyself to Him, thy tempest shall die out, thine evil self shall expire, and thou shalt find thyself some sweet morning, safe on the golden shore, with Eternity's sun shining on thee.

While midnight is lying upon thee, and the midnight terror throbs fearfully in thy consciouness, "God-with-thee" is working far within, rooting and grounding his own Divine nature in thee, that your peace may be established on sure immovable foundations.

Enter into the closet of your central nature, raise your eyes to your Divine Source, bow humbly, adoringly, let your thoughts and desires run up through all the heavens, steadfastly front the Divine glory, drop your lower self, and inbreathe the glory, until you are filled and clothed with

its beauty and strength. Say to the Throne-Man, Who "was dead, and is alive again," Who dwelleth in, and in Whom dwells, the fulness of the glory,—my Source, my Ideal, my Hope, my Home, abide Thou in me, and keep me in Thee.

Then rising from your knees, go forth to your calling, in dignity and sweetness, tender and yet courageous, calm and yet strong for service.

16. But how can the question, "What is man?" be finally, or satisfactorily answered, until woman be taken into the account? Impossible. In the beginning, man included woman. Woman was the most living essentiality of the man. Therefore she was called, Livingness,—Evah—"the Mother of all living." And in the Name of our Lord Jesus, we must protest against the separation of the natures which God originally "joined together." The two wholes are two halves, which make a diviner, happier whole,—"Our Image." The blending of the two trinities of man and woman makes that richly composite unity, in which God enshrines His life. When they become one life in their twofold form, and one love in their twofold bliss, then, and not till then, will they know what man is, according to the thought and purpose of God. Not till then, will they have capacity enough to understand Divine mysteries, or to hold the Divine joy.

17. No religion, hitherto, has been a complete satisfaction to our nature, nor was it meant to be. Therefore there has been no universal religion. God has held it in reserve for the crown of the ages;—until at least, some members of the race, through patient discipline and purification, should be able to entertain it without prejudice, and embosom it without perversion. The pearl cannot be given to sensualized men and women.

Yet all nations are waiting for some fuller word of God, which shall be His complete answer to the problem of our nature. All nations will ultimately be drawn through the twofold gate of their humanity; and find rest in their own completed nature, in the bosom of divine society, and in the bosom of God.

18. Man must be new-natured, and woman must be new-natured! Each must be a glowing shrine through the Divine indwelling. The holy, private, inmost life, which the husband has in God, and which the wife has in God, which the lover has for himself, and which the maiden has for herself, will make each more sacred to the other, more precious, more interesting; and, in a sense, always a new person, because day by day renewed in "the secret place of the Most High." God Himself will dwell in them, as the soul of their unity. Their two bosoms, as one, will be open to the holiest, softest influences. Then will they understand the lovingness of the Lord, and taste in their mutual delight the "joy unspeakable."

As a race, mankind have never been ready, or prepared for the Divine joy. But the time is at hand. The marriage-unity contemplated for ages by the Heavens, as the final condition of human life on the earth, is beginning to descend, that Heaven and earth may be united. Man and woman must be divinely mated, soul to soul assorted, before the image of God can be realized, or the life of eternity known. The golden age for woman, the golden age for man, the golden age of the world is not possible on any other condition: nor by any other law can a divine human race ever be propagated. But as soon as man becomes the Truth of God's Love, in his nature and form, and woman the Love of His Truth, in her nature and form, and these become fitly mated, as the twain of one whole, the fruit of the womb shall be "Holiness to the Lord," and children shall be born at once for heaven and earth. Then will the atmosphere of Heaven's delight, flowing through dual man, flood nature with new life, and the music of mankind's delight reach to the heart of Heaven.

Clement of Alexandria, a father of the second century, says, that the Lord, on being asked, when His kingdom should come: replied, "When two shall be one; and that which is without be as as that which is within, and the male with the female, neither male nor female." "But they shall be as the angels of God in Heaven."

19. By "the first miracle which our Lord wrought in Cana of Galilee," we must understand the chief, or leading, miracle. His miracles are but Heaven's love moving and working on earth, for the benefit of men, women, and children. But men, women, and children are the fruit of marriage unity. First of all, therefore, Jesus honours marriage. It is the beginning of His Divine way with man. He again changes the water of human life into wine, as He comes down in Heaven's unity, in His new kingdom. I will drink no more of the fruit of the vine, until I drink it new with you, in the holy, bridal-human life of the golden age.

20. My readers ought to be specially cautioned not to confound the marriage of natural men and women with the unity which God instituted in the beginning. There is no more striking evidence of human degeneracy, than in the fact that the whole subject of the relation of the sexes is all but excluded from the theology, and pulpit, of the Church. It is the forbidden subject. This is very significant. For it is central to everything;—the one subject of absolutely human, universally human interest. Until therefore it becomes central in the Church, "the holy of holies," the relation of humanity to the Church will be cold and partial. But men having lost their first innocence and purity, their thoughts of their own duality have fallen, from the holiness of the Spirit, under the dominion of the flesh. In other words, they have ceased to regard God's most Holy Love as the life and soul of their dual unity.

21. But the time is come that the sanctity of the dual oneness of man must be vindicated. It must be vindicated, not on human grounds alone, but above all, because it is of God, and the image of His own nature. It is equally essential to the glory of God, and the joy of humanity. If men and women are to be blessed, they must be blessed *as men and women:* if saved, they must be saved not doctrinally, nor ecclesiastically, but in their whole nature. If men and women are to be interested all the world over, it must be by the revelation of God's idea of their two-fold humanity; and not by abstract discourses addressed to the abstract

functions of the intellect and conscience. Humanity is too human for any form of religion hitherto propagated in the world. The doctrine of humanity has been hidden in the centre of Heaven; but it is now descending, and will become the centre of the new earth. When God's original and final idea of humanity is disclosed in its purity and beauty, in its soul-in-soul unity and bliss, it will be the kingdom of Heaven upon Earth, and will cover the world.

22. The holy unity of dual man is the only vessel into which the new wine can be poured. Man's wine is the Divine Joy; but old humanity—that is, natural man and woman—will never taste it. The richly joyous wine of God's life requires new humanity, and new humanity in its divine marriage-unity. The woman of the man, and the man of the woman must make one life, and one love before God can give the perfect final joy to either.

If any one doubts it, he doubts it outside, and not within, his humanity. If man and woman make their appeal to their inmost nature, which they have received from God, they will find that nothing else can be God's response, and that nothing else will bring rest to all the instincts and affections of their nature.

It is written, that "His disciples believed in Him," when our Lord "manifested forth His glory" in the wine of the twofold human life. Even disciples will not utterly believe, until their whole nature realises its satisfied desire.

But when we have come to the thrice holy mount of our perfected dual oneness, we shall know that we have come into the kingdom of our Father's good pleasure, and our own eternal Home-life.

## WOMAN:—

### *The More Sacred and Veiled Man of the Man.*

WOMAN is my mother, my sister, my love, my wife, my queen. Out of her bosom comes Jesus; and to her eternal bosom we all hope to return. "Jerusalem above, which is the Mother of us all."

The ground of woman's distinction, from man, must be sought for in the Divine Nature. As the image of God man is female, as much as male. Within the Infinite, Unnameable Being, we must conceive a womb of generative hiddenness ("Hallowed be Thy Name!"), whence is evolved the Brightness of His Glory. This tenderer splendour, this Fountain of Motherhood, this Effluence of Sympathy, is both from Him, and in Him, Another Self, and yet Very Self, His Only One, in His Bosom, and proceeding from His Bosom for ever.

2. It is according to the law of this Eternal Unity that, "in the beginning," woman is involved in man, that she may be evolved, and be for ever, both in, and within, his bosom. She is his beauty, his fulness, his depth, his more interior self, made outward, that he may embrace her, and find his delightful escape from the dominion of self-love. She is more himself than himself, and he is more herself than herself. She is his swifter reason, he is her exactive reason; she is nearer to God, for him, and he has the knowledge of outer things, and sovereign dominion over them, for her; she is his gentleness, tenderness, loveliness, and he is her power.

3. Woman has been less fully revealed than man, because she is more private, more delicate, more exquisite. The revelation of woman in her relation both to Divine, and human nature, has been reserved for a more interior generation. God permits not the secret of her final relation to

man to be unveiled to him, until he has completed the victory over his sensual sexuality. But without her, *the Heaven of his nature* is an impossibility.

4. Without her, Adam found no rest for his heart in Paradise, and ever since she has maintained her dominion over man's affections. We all owe to her the awakenment of the infinite passion. In our Eden-days she is our heart's sun, and makes our summer. In our dull and weary days she is our Heart's-ease. If she is the brightness and aroma of our hearts and homes in all joyous days; in darkest days she is absolutely essential. She is more than companion; for she has a secret method, all her own, of putting herself within the soul. She is man's inspiration and crown. In evil times, in last hours, she only is faithful, she alone cleaves to us, and never leaves, nor forsakes us. The men fled: woman stood by the cross. She sacrifices ease, sleep, strength, life, to serve us. She is a pillow for our weary head, and our aching heart. She is a very angel in the chamber of horrors: by the music of her voice, and the might of her sweetness she soothes agony into repose. No drug has the virtue of her hand. The art of the physician is a coarse, remote method, compared with the magnetic charm of her presence.

"*Hail Woman! highly favoured!*"

Thou art more than thou knowest. Thou art Infinite Love's daughter,—made of His Love, to love, and to be loved. Thou art Love's Form. Thou art irresistible.

5. If thou treadest the path of prayer and meekness, and drawest thy hidden life out of Heaven, thou art inexpressibly sacred. Thou art the May-morning of our Holiness, and the rose-garden of our delights.

When by loud and vulgar methods unwomanly women over-assert themselves, they afford proof enough that they have lost the knowledge of a very Divine secret. They have already resigned their most potent influence. Instead of worshipping them, we begin to resist them. The more

veiled and inward, in the retirement of her spirit, are woman's purity and sweetness, goodness and wisdom, the more will she be recognised by heaven, and appreciated by men. When woman is adorned with the supreme virtues of her own kingdom, by the aroma of her presence, and the meekness of her majesty, she conquers all men. She is Una. She is the strength, kingdom, power, and government of the world.

6. But instead of enshrining in her bosom heaven's chaste affections and meek wisdoms, if she hide the demons of passion and the love of dominion, she commits unpardonable assaults with her noiseless, invisible arrows, and does unspeakable mischief. Only a spoiled heaven can make a hell. Only the first influences can be perverted to the saddest and worst abuses.

7. The maiden of the maiden, the woman of the woman, is the chaste, exquisitely delicate, glowing, and yet reserved Wisdom of God. "She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her. The Lord possessed her in the beginning of His way, before His works of old. She was set up from everlasting. When He prepared the heavens she was there. She was daily His delight, rejoicing always before Him." She is the Divine Original of the feminine Spirit. She is the Daughter —and Bride—Spirit of God; the Motherly Source and Bosom of us all.

8. Woman, therefore, when truly Woman, is as sacred as she is beautiful. She awes you, and should awe you, as much as she charms you. If she only fascinates you, and stirs your blood and passion, and does not inspire you with chastest, fondest reverence, she is not a genuine daughter of Heavenly Wisdom. If she commands your veneration as much as your admiration and love, you may receive her *from God*, as your own completeness, as the crown of all His gifts.

MOTHERHOOD.

9. If Woman is the Fountain of humanity, if we owe our existence to her, and call her Mother, can she form too high an estimate of the sacredness of her nature and function? Should not her bosom be the nest of all heavenly virtues? Should not the all-pure, creative Love, well up in her spirit? Has not God taught all women that He specially works in the tender darkness of the womb? Through the chastity and holiness of the expecting mother, He bruises the head of evil in the embryo; and secretly weaves His own pure Substance into the soul and frame of the little one that is coming into the world. "I formed thee in the belly: before thou camest forth out of the womb I sanctified thee." Isaac was the child and heir of promise from his conception. Samuel inherited from his birth the fervour of his mother's piety. "For this child I prayed; therefore also I have given him to the Lord." Elisabeth hid herself from common observation, feeling that she was called to walk closely with God, that the child, forming in her womb, might be filled with the Holy Spirit. And any woman who asked herself what sort of mothers, the little spirits of eternity, who are coming into time, should have, would, I think, yearn to be bathed in heaven's vital purity, that the frame woven, out of her body, for the little spirit, may be heaven-made. "We beseech you," expecting mothers, "by the mercies of God, that you present your bodies, a beautiful, living sacrifice unto God;" that your nerves, your atoms, your blood may be impregnated by His Spirit. If the burden of the Holy One be upon you, the blessed weight will carry the carrier.

10. O woman, sister, mother, in the peculiar sensibilities of your nature, you are "highly favoured of the Lord." You are made for nearness to the Divine Presence, that through you, man, and the race, may be nearer. Through the hiddenness and intensity of your affections, you are susceptible of the marvellous intimacy of the Infinite Love-Spirit. Being designed to carry in your bosom the child and heir

of eternity, your Spirit is especially designed to blend with God and Heaven. "*Thou* hast covered me in my mother's womb." There the small rain of Thy Spirit distilled upon me. My mother sowed herself into me; and Thou didst show Thyself in me, through my mother.

11. Let mothers believe that the Lord longs to incarnate Himself in their children; and let them cultivate a tender, languishing state of reception, that every fibre of their being, may inbreathe His Spirit.

12. The Lord is coming. He is pressing gently at the gates of the world; and how much at woman's gate, is a secret between Him and woman. By an extension of the glowing sphere of His Presence, He is descending, stealing in silence, to take possession of the race and the world. Sisters and mothers, will you not do your part to help the Day of God, from the within, to the without, of nature and of man? If you could set free your diviner womanhood, and commit yourselves to the high path of your superior evolution, the lower nature of man, under the star of your attraction, would sink into quiescence; and new man and new woman become the open pathway for the new efflux of God and Heaven into the whole creation. "The whole creation waiteth."

## MOTHERHOOD—*continued.*

### "*The Mother of us all.*"

WHO hath believed our report? and to whom has the Divine Motherhood been revealed? Who realizes it, so as to be influenced and comforted thereby?

But if earth is the mother of our earthly nature, we ought to know that Heaven must be the mother of our superior personality,—the heavenly germ that is in us all. Nor do I see how any one can be in the way of distinctly, and earnestly, evolving the inner organism of his eternal humanity, until he recognises this. For what is there to be defended from the pollutions of the flesh, and guarded

from the temptations of the world, but that precious nature which is buried within us? And what is there that can hope to enter heaven, but the creature that first came from heaven? Take heed to yourselves, "because of the angel," which is involved in your earthly frame. And that you may be able to watch more carefully, and pray more yearningly, and live more beautifully, avail yourself of all the holy, melting tenderness, which you can draw down into you, from the Motherhood of the Heavens.

2. In a recent summer, I was on the top of a hill: it was evening. The lambs had wandered down into the valley. The mothers had remained on the hill. The lambs were now bleating in the valley. They did not bleat as they went down. They gambolled and frolicked, and thought only of pleasure. But when the shades came on, and they began to feel lonely, and to be in want, they lifted up their voice. How suggestive this is, I said! Our cry can go where we are not. The cry of the lambs ascended to the hill-top, and I heard it there; but I saw not the lambs; I only heard their cry. The mothers on the hill! the lambs in the deep valley! and their cry coming up! Listening, —I also looked, and saw that the cry went through the mothers; for as I stood watching them, they set off, descending into the valley, where their lambs were. Thus I received instruction. It opened me to receive influx and inspiration from our Divine Motherland. I heard a silent voice saying: The way to secure safety, and the most fitting, tender help for inexperienced creatures, is, that they should have mothers. Then the voice replied to itself, saying: That is God's order. Creation proceeds, for ever and ever, through mothers. There is no generation, save through Motherhood.

This incident, and these reflections, brought the words to me,

"*The Mother of us all.*"

3. Our *prior Mother.* As this world is not the world of cause, but the world of effects only, we must go into the

unseen world, for the cause of every manifested law. There is no more general term for our earth, than that of mother. She is mother of mothers. But this is no self-derived law. It is the law of Heaven running through her, as the law of Heaven is also the law of the Divine Nature. The universal motherliness of the earth, is an index pointing backwards to the heavens, and thence to the womb of God.

Bird-mothers, insect-mothers, beast-mothers, human mothers, are all wonderful. It is the inmost, the sacred, the supreme affection, wherever it is. It is more than self-love. It is the forgetfulness of self. Under its dominion, even the beasts resign themselves to suffering, to captivity, and to death: Birds, whose life and delight are in the heaven of the sky, bury themselves in the prison of the nest; and to screen the children, they will present their own bosom to the enemy. The great, invisible Mother, inbreathes her tenderness and courage, through the soul of nature. It is a universal law, which we honor with tears of reverence, that the utmost tenderness and utmost courage are found together. Motherhood, is God and Heaven, in descent.

4. Hear the Master-teacher: "The kingdom of Heaven is like to *a Woman*, hiding her leaven in three measures of meal, till the whole is leavened." How would Heaven be able to buoy up, lighten, and inspire her whole human world, if she did not infuse *herself!* The Heavenly Mother has hidden herself in creation, and especially in her children. By a procession of virtue from herself, she is as leaven secretly working through and through all things. The all tender, holy, beautiful Mother, sinks herself down into all hearts and bosoms. She is strictly Mother in God, and in her manifoldness she fills all the Heavens. Constrained by her Divine-Motherly affection she seeks every one of us, and will seek, "until she find us." A mother's thrill is central in us all. Her kingdom pulses like an electric leaven through every region and fibre of the three measures of our mysterious nature. The inmost man is spirit, the inner man is

soul, the outer man is an animal body; but one Love-Spirit permeates all, heaves in all.

O womanly leaven, thou motherly Spirit, work in us all, and never give us up, "till the whole is leavened." Pierce through our dullness and death, and work them out of us, by causing heaven's own brightness, lightness, and joy to run through us, tingling from inmost to outmost.

5. Without calling it Gospel, how clearly this Law of which we are speaking, is the Gospel of the gospel. Mother's Law is central law, central in God, central in Heaven, central in earth, central in every one of us. "The Mother of us all."

If there is no Love like mother's Love, there is also no Wisdom like mother's wisdom. Man's intellect has gone forth to call home the world to God and Heaven, and the world has begged to be excused, and gone on its own way; but when Supreme Wisdom makes Her motherly and maidenly appeal, those who said "No," to man's intellect, will be irresistibly attracted. The queenly sovereignty of woman's kingdom is mistress of all those thrilling forms of influence, which touch and move the deepest springs of the bosom. The Motherly Source of us all, has deeply inlaid in us, sympathetic cords, which she can play upon, and, by the pathos of her music, melt us into tears, and lead us home. For the final success of her mission, "*Wisdom* sends forth her *maidens*."

6. With worshipful delight I hear Lord Jesus say: "As the mother-hen gathereth her children; so I." Jesus was the Motherly Wisdom incarnate. There was more essential, Divine, self-sacrificing womanliness in Him, than in any woman that ever lived. Within His masculine form, the essence of His Spirit was intensely feminine. Women and children were peculiarly attracted and charmed by His Presence. A woman said to Him: How I envy the woman who was Thy mother! How blessed the womb that bare Thee, and the breasts which Thou hast sucked! The coat which was woven from the top throughout, without a seam, was woman's thought. Men have clothed Him with a coat

of divers pieces and seams; and the pieces agree not together. Their contentions are so warm over it, that they tear it in pieces, and the combatants content themselves with a fragment. But woman's coat represents not His words, but His Life-and-Love-Spirit, which is one, and cannot be divided. Who can guage the depth of attachment between Him and the woman of Samaria, the sisters of Bethany and Him, Mary Magdalene and Him! Woman is the anointer. Her love is too intense, too profuse for masculine appreciation. Jesus appreciates, to the full, woman's love. What she has done to me shall never cease to be told, "for a memorial of her." And the poor Canaanitish mother felt in her soul of souls: It is impossible that *He* should shut up His heart against woman.

Jesus is Mother's Love, and Mother's Light. In Him she brings, and will bring, the Light of her compassion into every depth, into every hole and corner, that she may recover her lost. She will search every den and hiding place in the universe, through and through; sweeping, and purging from her children, layer after layer, of their hereditary and accumulated depravity, until she come to their deep inlying silvery nature.

Having found that, her bosom-joy is more than she can hold: she calleth to her friends and neighbours throughout the heavens, saying: "Rejoice with me:" I have found my son, I have found my daughter. Under the touch of her motherly love, she hears the silvery-nature of her lost child uttering shrill and piercing complaints against his low, base-natured, time-soul, deploring, condemning his unreasonable, cruel conduct against heaven, and against himself. Heaven's joy runs over.

7. It is Heaven's nature in us, which cries to Heaven. Valley-cries of sin and sin's wretchedness are constantly going up to the Hills,—sounding and sounding through our Divine Mother's heart. In the cries of her repenting sons and daughters, she hears her own Love. They are found; and their beautiful distress testifies that they will now suffer her to purge away their sin, and to renew them in her purity.

8. The homeliest and truest title for yonder Ete nal Home, is, "the Mother of us all." In the stupendousness of its plan, in its grandeur and its laws, the universe may suggest an Infinite Mind; but Heaven is surely Motherly. It is the Home; and the Home, for ever, is Woman's Kingdom. When evil tempts us, when billows of sorrow overwhelm us, let us think of our Divine Mother, and of her Home, and our Home. She will be wanting in nothing, that she can do, to bring us all home at last. And what can she not do?

In her love, let the lowest and worst of us humble ourselves and repent, let us put on new strength, the strength of hope and gladness, and move on to the reception that awaits us from "the Mother of us all." Her heart is unchanged and unchangeable towards us, and the door of her Endless Home is open.

## MOTHERHOOD, IN THE DIVINE NATURE.

**"Neither is the man without the woman, neither the woman without the man, *in the Lord*."**—1 Cor. xi. 11.

**"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? They may; but I will not."**—Isa. xlix. 15.

GOD has much to teach which heads cannot be taught, and much to give which heads cannot receive. Indeed He has much to teach which even hearts cannot be taught, and much to give which hearts cannot receive.

By a single glance at the passage quoted above, it will be perceived, that, if I am not allowed to make reference to the viscera, and the human womb, I cannot be faithful to my subject: nor can I unveil the nature of God. Impure minds may affect that their modesty is shocked. The pure-minded, who are the only truly modest, will feel that these organs are more sacred, and more merciful, than either hearts, or minds. Our words are not to the immodest, who always affect peculiar modesty; but to the Divinely modest, to whom all things are pure.

If men and women are to be taught of God, they must consent to be men and women, and receive instruction through their whole nature. Moreover, they must bring to Him, the innocence of little children, and inmost, unaffected chastity: otherwise they will be offended. "Blessed is he, whosoever shall not be offended in Me."

2. We are required by our subject to contemplate God not under a general, but under a very specific, aspect. It it doubtless fitting sometimes to dwell on the "brightness of His Glory;" but not now. Besides the glory of the sun, there are the hidden things of the sun. Besides the Glory of God, there is the hiddenness of God. Deeper than the

surface, or the Glory, or the Face of God, is "the Secret Place of the Most High." I read of His Bosom, and of "the secret of His Pavilion," wherein His little ones hide.

In the passage quoted from Isaiah, God takes not man, but woman, to illustrate His nature. We have already shown, on the basis of the direct testimony of the Scriptures, that man, who is the image of God, includes woman. If "likeness" means a closer and more sympathetic affinity than "image," then she is rather "the likeness," and he "the image, of God." And having resolved that my subject shall control me, I am compelled to call attention to the fact, that in likening Himself to Woman, it is not to her face, but to her most secret bosom that He refers. "Can woman do otherwise than have compassion on the son of her womb?" He replies; that while in the highest degree unlikely, it is within the range of possibility, that *she may* fail in that which is most womanly. Being a creature, the Divine Motherliness in her, may be supplanted: she may sink and sink into such depths of degradation, as to forget the children of her womb. But nothing akin to this can happen to the infinite Motherliness. A woman may forget her offspring: I cannot, saith the Lord. His compassion cannot fail. Nothing can pacify the yearnings of the Eternal Womb, which has carried us, short of our return to the Divine Embrace, in unity with the whole family.

Philip said to Jesus: "Show us the Father and it sufficeth us." But many are impelled now to say: "Show us the Mother." Nothing will suffice us until the veil be lifted, and we are permitted to see all Motherhood, as much as all Fatherhood, in God. And long before we conceived thought, or could frame the desire into prayer, God had answered it. "Before they call, I will answer." Here and there, in the prophets, you will find the veil partially withdrawn, and the Mother of all mothers tacitly revealed.

The children of wisdom are conscious of a specially tender influence, drawing them from the open manifestation of God, into the interior of His bosom, and are finding, in the tender, and secret depth thereof, the first Fountain of our

being. If we are "His offspring," then we are the children of His womb. Before our birth in time, and before our birth in Heaven, we were hidden in God. If Jesus was "God manifest in the flesh," it was perfectly natural that He should take little children in His arms, and press them to His bosom, for they had been within His bosom. We came forth from God, and came into the world. In the long processes of being clothed upon, and clothed upon, with heaven's substance and earth's substance, we have forgotten ourselves. But the Infinite cannot forget us, nor cease to have compassion upon the children of His womb. Thrice blessed "cannot." God cannot forget one spirit that He has begotten. "All souls are mine, saith the Lord." And the Secret Place in which He carried their inmost being, yearns after every one of them, and will yearn, until they return Home. Can there be any limit, or any end, to the compassion of woman, towards her offspring? Motherhood in the creature may have its limit; but not in God.

3. What a new force we should find, and what an unutterably tender appeal we should henceforth hear, in the old words: "Thou shalt honor thy Father and thy Mother." The honor due to the finite father and mother, assumes that the lines of their descent meet in the Bosom of the Infinite, of Whom they are representative. Could they be mothers at all, or fathers at all, except from *Him?* We will honor our father and mother in God; for not in them, but in Him, we find both the Original of their distinction, and the Perfectness of their unity. In glorifying, and lovingly honoring, Eternal Fatherhood and Motherhood in Him, we are open to the circulation in us, of His Life; and it shall surely go well with us, all the days of His eternity, and our eternity.

"I am the First." And the universal law of Creation reflects the Law of His nature. Happily, it is as impossible to conceive of Fatherhood without Motherhood, as to conceive of the human race as consisting of men only. Could you imagine the latter, not only would the charm of humanity be gone, and the chief interest of the world van-

ish, but the possibility of generation would cease. And if you deny womanly and motherly attributes to God, you rob Him of His most Holy and tender attractions; and, inevitably, you will have to pay the penalty of your mistake, in the dryness and coldness of your own religious life. You must find marriage in its first principles in God, or your nature will suffer for it. Your thoughts will be out of harmony with universal law; and your heart will find no Centre of rest, because you have no Centre of delight. God cannot be the Supreme Delight, unless He be Supremely delightful. Ascribe to Him His whole nature, as reflected by dual humanity, and you will have the key to all knowledge, the law of your own complete development, and insight into the reasonableness of your Hope of a Fulness of Joy.

4. Our Catholic friends find in the Virgin, the charm, which they deny to God. But to us Virginity, Wifehood, Motherhood, as known on earth, are but shadows of eternal distinctions, in the Divine Nature; and accordingly, we are drawn to Him, as much by joy as by reverence, and we worship Him, as only loving delight can worship. If the most voluntary affections of our nature are those of tender respect for the mother of the outer and momentary form of our nature; how eagerly and fondly will those affections move towards God, when we regard Him, as the Mother of our inmost, endless individuality?

"Shall I, Who cause others to bring forth children, not bring forth children Myself, saith the Lord? Shall I, Who give generation to others, be shut up and barren Myself, saith My God?" Isa. lxvi. 9.

With perfect consistency, Moses, who was called to represent God to His people, was charged "to carry them in his bosom, as a nursing father beareth the sucking child." Num. xi. 12. Moses failed in this Divine element of patience and tenderness, and therefore could not represent God. He complained against himself: "Have I conceived all this people? have I begotten them, that Thou shouldst say unto me, Carry them in thy bosom," &c., &c. Men and

women are to arise, "kings" for nobility and "queens" for gentleness, who shall be "nursing fathers" and "nursing mothers" to those who are less God-like than themselves. By nature and training, Paul was rather mental, and fiery, than sympathetic and tender, but after he knew God, he became, according to his own words, "as a nurse," who carries, and cherishes her children in her bosom. And writing to some who had disappointed him, he says: I am in the anguish of motherhood for you, "travailing in birth with you again, till Christ shall be formed in you."

5. And wherein does Jesus immeasurably surpass Moses, David, Paul, and all apostles and martyrs? Is it not in this, that without effort or constraint, He rivals the infinite meekness and motherliness of God? In Him, the deepest hiddenness of God was veiled, and unveiled. Through the veil of His manhood there radiated an unutterable tenderness, which made an exquisite charm round about Him. Women, especially mothers, felt that there were spaces in His bosom, large enough to carry them and their little ones. And the guiltiest were won to Him, by the force of His sympathies. He took their sin into Himself, and breathed out towards them unmingled love. The seventy times seven forgivenesses which He commended to His disciples, were in His own bosom. "Has no man condemned thee? neither do I condemn thee." Condemnation is not in ME. Sin is condemnation. "Sin no more." His plea: "Father forgive them," waves like a motherly anguish of sympathetic love, through and through the universe, and will wave while sin and suffering any where remain. He will purge away sin, by vibrations of His own Life in the sinner, until there be no sin. His Life is too much for sin. Both cannot survive. His Life shall survive and prevail; and sin shall not be eternal. His sympathies are measureless and endless. What can sin do, but die? What can His Life do, but bless, and bless, and bless, the unthankful and the evil, until all are blessed in Him, and all call Him, Blessed.

The Fountain of all Fatherhood, the Fountain of all Motherhood also, is in our God; and Jesus is the revelation.

He came not in the lordliness of power, nor in the love of rule, but embosomed the secretest depth of compassion, to recover and bring back the children, who had lost their way, corrupted themselves, and forgotten their Origin.

6. When we are told in general terms that "the Day-spring," which "visited us," in Jesus, "came forth from God," we affect no surprise; but there are persons who evidently think that the Holy Ghost is too specific, when, by the mouth of Zechariah, He teaches us that God's bowels of mercy are the Source of the Dayspring.—Luke i. 78. I am sorry that in this and some other instances the revisers have not been faithful to the wisdom of the text. We allow medical science to declare to us, that all the energy which rises to the brain, and comes forth from the brain, as thought, must be traced to the viscera. Why then should we not permit the Holy Ghost to teach us true science, concerning God, and the hidden Fountain of Eternal Generation?

For my part, I greatly prefer the plain, and strictly physiological phraseology, to any affectation of refinement. "Tender mercy" is an abstraction, but "bowels of mercy" are concrete and organic. The direct testimony of the sacred text is, that Jesus was evolved from the sacred bosom and motherliness of God, through the motherliness of Mary; and that in Him we have, at once, in perfect unity, the Son of God, and the son of humanity. If we hail the "great mystery," and the sweetest mystery, in our Divine Visitor, let us also reverence the law of His visit from the secret depth of God, through the secret bosom of woman, into the open place of the world.

7. The Fount of Day throughout the universe, whether it be the soul's day, that centres in the Lord Jesus, or nature's day, which centres in the Sun, is One Fount. It is God's motherly Light, reflected by the solar element in its way, and reflected by glorified Christ, in His way. In both Lights, and for both, we worship the infinite Beauty and Tenderness. The eternal processions of Light are not from the fieriness of God, but from His depths of His sympathy.

With Divine insight, our Hebrew poet, in one of his most musical psalms, chants of "the Womb of the Morning."

Eternity's Morning, issuing from the infinite Bosom, is the sweet Mercy-light which has visited us in Jesus, to dispel the shadow of death, and cheer us with Hope, in the deep valley of our humiliation. We sit no longer perplexed, bewildering ourselves, and others, by guesses. Light is come. God has unveiled Himself; and our depressing fear has vanished,—melted into a divinely reasonable confidence. Doubt becomes horrible to us. The Soul resents it with indignation, as injustice done to God, and an insult to the royalty of her own reason.

The inmost Love of God is our origin, we are children of that Love, and the affections of that Love are our Daylight. The Life which is hidden in the depth of God, is hidden likewise in the depth of our bosom. "Our life is hid with Christ in God." "The Life is the Light of men." We serve God "without fear," in the Daylight of His own Life in us. In the strength of His Love, before His Face, for endless days, we will joy and rejoice. But His Love ordains that there shall always be a veil on the joys which are to come, that we may have the surprise of new pleasures for evermore.

8. The revelation of the compassionate, womanly, motherly virtues of God, in Jesus, is commended, as a Pattern, to all the children. "Put on therefore, as the precious ones of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another: Even as Christ forgave you, so also do ye; and above all these things put on Love, which is the bond of perfectness." Col. iii. 12-14. The Father is providing, forming, a most motherly kingdom of children, for the centre of His universe. Jesus is making out of our fallen and unhappy race, a more motherly heaven than Heaven has ever known; and He is setting it in the midst of the Heavens, that all the Heavens may be taught and blessed by it, that the uttermost ends of the Father's dominions may be reached by it;

that the guiltiest, overcome by irresistible motherliness, may be brought back, with overwhelming rejoicing to the Eternal Home.

Let none call the Spirit of Life in Christ Jesus, which we are here commending, a religion. Nay, call it, first, God's Nature brought out to view; and next, the law of development for our own natures, into their final sweetness, depth of tenderness, and everlasting admirableness.

## PSALM XLV.

### "A SONG OF LOVES."

THIS is a marvellously beautiful little song, written under some degree of inspiration, from our Bridegroom-King. It dates from the eleventh century before Christ. The relation which it celebrates between God and men, is a riper, richer gospel than has yet prevailed.

We can only account for this on the ground that the writer was supernaturally lifted into the Bosom-Love of God. He was labouring under an unusual pressure of inspiration. His passions glowed with white heat, his affections were in an ecstasy of delight; and thought after thought, swiftly flowed to his pen.

He calls it, "A Song of Loves,"—unutterable, endless loves, the Loves of the True Adonis,—"The Son of God," and His Venus,—the human race.

The Song divides itself into two parts. It first addresses the Bridegroom-King; and then His Queenly Bride.

Here we have a theology which is living, warm, and most blessed; and which finds a response in every human heart. It corresponds with all the organic laws of life and growth. It is rhythmical, like the relation of heaven and earth. The sun is "as a bridegroom," the heavens embrace the earth, the earth robes herself in bridal attire, puts on her jewels, and abounds in song and fruitfulness. The same law runs through the human breast. In man and in woman, throughout the planet, there is an inmost, indestructible persuasion that they are love-made, created to love, and be loved.

If we enter into the Spirit of the Song, we shall rejoice with confidence in the future reign of Love, and its consequent delights, as things already accomplished. In the

purpose of God they are accomplished. The infinite Law is inevitable. It must, it will, fulfil itself, from the centre to the utmost bounds of the universe. Perfect unity of spirit,—a marriage relationship, shall prevail between creature and creature, and between the creature and God. On any other principle of relationship, "fulness of joy" is not possible.

By impartation, the Love-Life of God, becomes both the hidden life, and the wedding garment, of the Bride. For the Love of God within, outflows, and makes the sphere of the person.

4. The consummation of the Divine and Most Holy Marriage of marriages will come to pass in our day; for our day is eternal. We shall be eye-witnesses of the glorious Majesty of the King, and of the glorious Beauty of the Bride. Eye-witnesses! Much more, we shall ourselves be members of the bridal kingdom, and enter the marriage relationships of Eternity.

> "My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer." Ver. 1.

5. Our infinite King-Lover whose Love is so intense that no angel can look on His unclothed Essence, speaks in every human heart. His heart throbs within all the germinal affections of man and woman. The heart boils, swells and overflows, with emotion. Then glowing, poetic thoughts are born: of which this Song is a record. The King desires to establish His Love-relation with every spirit. He is no respecter of persons. He pierces through all coverings to the centre, where the life is most sensitive, and seeks to kindle pure desire. The obscure, the despised, the very poor, persons of weak intellect, lonely sufferers, and great transgressors, are all visited, and courted by the Divine Lover. As solar energy penetrates to the heart of the apple-tree, and all trees, and incites them to robe themselves in beauty, and crown themselves with fruit; so the Love-Sun, as a persuasive virtue enters into man, and

pleads and pleads. We are all His. His line runs through us. He seeks to draw us into the eternal marriage relationship.

"Thou art fairer than the children of men : grace is poured into thy lips : therefore God hath blessed thee for ever." Ver. 2.

6. Infinite Love is the infinite Beauty. If the angel-men are so beautiful that they took away the breath of prophet and apostle, who beheld them, who can conceive the Divine Original of angelic beauty? See Dan. x. 5-17. Rev. xxii. 8, 9.

"Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee." Ver. 3-5.

7. His Beauty is the radiance of His Love; and His Truth "a sharp sword." He cuts away corruption and spiritual gangrene, to save the precious life. The glances of His Beauty are "arrows." No arrows are as sharp as Love's arrows. What enemy can resist them? They find their way where nothing else can. Try threatening, try scolding, try punishment; and the heart will maintain its stoutness. Try Love, pierce it with Love's arrows, and your victory is certain. O King of hearts, Thou knowest how to wound us, and whom Thou woundest, Thou winnest. "Thine arrows are sharp." One glance, and Peter hastens where he may weep. He weeps himself out of himself, and weeps eternal love into himself. "Thine arrows are sharp." Magdalens in their retreat, criminals in their cell, fall under them. We hate ourselves. We surrender. We are thine for ever. Our very sin finds delight in bleeding itself to death, under Thine "arrows."

"Thy throne, O God, is for ever and ever : the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness : therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Ver. 6, 7.

8. The Throne over all, is Thine, O Love. O God in Man,

O Man in God, "Thine is the Victory." Infinite Father calls Thee God; for Thou art the Beauty-Form of His invisibility, "the Image of the Invisible God." We sinners call Thee our Lord, and our God, and love God in Thee. Thy Righteousness hath gladness, for it is Love's Righteousness. Thy sceptre is right, for it is Love's sceptre. Through very joy, all hearts shall be subdued to Thee. One drop of "the oil of Thy gladness," makes Thine enemies Thy lovers. Slain by Thy Love, "Thine enemies submit themselves unto Thee."

"All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad." Ver. 8.

9. Thy very garments are odorous with the virtues and potencies of Thy Love. When Thou breathest upon us the aroma of Thy Righteousness, the demons of lust flee from our souls, as we inhale Thy purity. Mary's seven demons are affrighted from her in this way, and make room for seven angels.

"Thy Name (Virtue) is as ointment poured forth, therefore do the virgins love Thee." The garments of our Lover-King fill all the heavenly mansions with sweetest odours.

Very poetically these odours are said to flow out from "ivory palaces." Is not the interior of every heart, which the love of Christ has purified, an ivory palace? The espousals of the Bridegroom and His bride are therein celebrated; and thence flows the essence of perfume. The fragrance of all flowers was the Love-breath of angels, before it entered the flowers.

Ivory is a very slow growth. It is evolved from red animal blood, atom by atom. It represents the lily-whiteness of our new nature. Has mere animal heat been chased out of my soul by Love's holy fragrance? And has my soul become a chaste ivory palace, wherein my Divine Lover is made glad?

"Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir." Ver. 9.

10. All who are won to the Lord Jesus, redeemed from

their fallen nature, and espoused to Him, are moving on, and up, to form a very lustrous Queen-Kingdom, in the midst of the Father's "many mansions." She is to be "glorious in her apparel, as a Bride adorned for her Husband." Her golden wedding-robe is wrought out of God's golden Love, through the Bridegroom, the King of Glory. None of our low, or animal affections, will have place among the honorable loves of eternity.

Yet under the law of heaven's dual chastity, every germ and affection of our dual nature, will find their scope and bliss. "Come to the marriage," are precisely the terms in which the King's servants are required to allure all men and all women, into unity with Himself; and thus into the delights of Eternity.

This Queenly kingdom and Christ, as Divine Bridegroom and bride, are ultimately to fulfil in the universe, marvellous, far-reaching and deep-reaching, services of Love. The affections of self-conquered men and women will have a sovereign power, and an unknown dominion.

"Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him. And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour. The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee." Ver. 10-14.

11. Who has insight enough, who, tenderness enough, to speak of this appeal? No one in earth nor in heaven is worthy to give voice to the affection of the Supreme Bridegroom. "Hearken, O daughter, and consider, and incline thine ear." If we knew what it involves to be a daughter of the Divine Love, it would move us to tears of gladness and thanksgiving. Like a father addressing the maiden, whom he desires to see the wife of his son, calling her, Daughter: so the Eternal Father, with Love which passeth knowledge, inly draws the human soul, as

His daughter, into union with His Son. No heart of man comes to Him, without the secret drawing of the Father.

Every daughter who gives herself in marriage, has a home to leave, her "father's house," in order to be a wife in her own, and her husband's home. "Hearken, consider, incline thine ear, leave thine own people, and thy father's house: so shall the King greatly desire thy beauty."

There are a thousand holy secrets in this "Song of Loves," which will remain unuttered. But how beautiful, to Him who seeth every secret thing, must be the tender inclination of the Soul, which has become willing to forget all the hereditary affections of fallen nature, in view of the new, pearly, bridal nature which is to make her one with her fellow-angel, and with the Lord of all Life and Love! Can you wonder that the King has a "great desire" towards the hidden beauty of such an one? It would not be so difficult for us to loosen our affections from the corrupt order of our nature and the world, if we considered the thrice blessed personal conditions, the new relationships, and the more than palatial home, which are awaiting us. Consider the new honor, the Paradise of loveliness, the pure bosom delights before thee, in union with your angel-associate, and in your unity with your King; and drawn on by your bridal affections, you will be able to leave your old self, and all its associations behind. In the new purity, new warmth and sweetness of your spirit, the King of Loves will perceive a meek reflection of His own infinite Beauty, veiled in you. "So shall the King greatly desire thy Beauty."

His great desiringness towards you, like a kindling Breath in your bosom, will call all your inmost affections into bloom, and make you "glorious within,"—a very Queen of Beauty sitting within the ivory-palace of the renewed will.

"Ivory-palace"! "Clothing of wrought gold"! "Raiment of needlework"!—Consider the figures which are needed to set forth the royal estate of those who come into heart-and-spirit-union with the infinite Lover. The "ivory-palace" is His own Divine chastity, built up in her heart; the "clothing of gold," is His own Love-glory

wrought into flowing robes about His Psyche; the "needle-work" is the faithful, devoted, patient co-operation of her spirit, with every motion of His Love.

**"With gladness and rejoicing shall they be brought: they shall enter into the king's palace." Ver. 15.**

12. "With gladness and rejoicing shall they be brought." Not yet are we wise enough in heavenly delights, to speak of the "gladness and rejoicing" by which the Bride is about to be drawn into the relationships of her eternal home. And had we the tongue to speak, where are the ears to hear? The delight comes from the kindling of all the germinal faculties of our nature into glowing affections. When the Bridegroom-Love of God shall quicken, not memories, nor consciences, but the bridal-germs of the human soul, then and not before, will man and woman, throughout the race, begin to tread with elastic feet towards the goal of their nature. Let the perfect lovers meet, and the pure fire of the Divine Love flow into their unity, then shall the stream of humanity flow on towards the King's Palace; and with "gladness and rejoicing," for which there are no words. Not otherwise can the cup of human bliss be filled up.

Prophets and apostles, a train ages long, have been sent forth to invite, and bring home the human race to God and Heaven; but they have hitherto always been men. It is worthy of *Wisdom* that she sends forth her *maidens* to win mankind to the Home of all human good and joy, which she has built on the seven columnar perfections of Divine and Eternal Nature. Prov. ix. 1-5. These choirs of maidens represent the virginal love and sweetness, beauty and chastity, joy and harmony, which, under Wisdom, will make their irresistible appeal to the inmost holy instincts and appetites of the human soul. Dressed in the beauties of Holiness, and making vocal the raptures and the harmonies of Divine and human loves, the maidens of Wisdom will be irresistible. Neither the Jews, nor the masses of the Heathen world, will ever be brought into our Home-king-

dom by the tame and dry methods of masculine theology and sermonizing.

But, instead of male-teaching, and male-ecclesiasticism, let *Wisdom* come to the front, and by *Her* maidens, speak to bosoms, as well as to brains: then the tide will turn, and the world will flow God-ward, joy-ward, home-ward.

Truth may be masculine, but Wisdom is feminine. During male-reign therefore we have heard much of Truth, but little of Wisdom. Truth may be a pure white Light, but Wisdom glows with woman's love. Wisdom has built Her House, killed Her beasts, mingled Her wine, furnished Her table. Observe, the beasts of our natural selfhood, all our "fleshly lusts" must be killed; and most willingly they will be killed, yea they will long to be killed, when Wisdom's maidens do the killing. The beasts, as beasts, will expire before Wisdom's maidenly breath, and then rise again in new strength, to carry the angel of Purity.

Heaven and Earth, yea all the Heavens and the Earths of the happy universe, are mingled in Wisdom's wine. It is the flux of God, that floweth through all things, and loseth not its unity. Every fruit of Life and Death shall Crown Wisdom's table. Wisdom has decreed that everything that can delight the heart, exhilarate the mind, and give pleasure to the senses, shall meet together in the final Home of Her dual-mankind.

"With gladness and rejoicing shall they be brought." For Wisdom will attract, by charms, to delights. She saith: "Delight thyself in the Lord; and He shall give thee the desires of thy heart." In other words, she will cause man and woman to delight themselves in the Lord, in order that they may come to every delight that the heart can crave. She saith: Come learn by joyousness. Here are flowers and fragrance, beauty of form, and grace of person, music and marriage bells, for your way; and a perfect endless home, among the homes of eternity, for your end. O ye children, hearken unto me! My delights are in humanity; and most blessed are all who enter in at My gates. She breathes also into Her children, and says, Now you will

love Me, and no more forsake Me. The taste of My delights will hold you. I love to be loved; for a two-in-one Love conquers all things. Until I am loved, I have no power to bless. Therefore I go forth presenting My attractions, and winning attention through My attractions, I create summer in the soul, the summer of Love; and being loved, I bless, and bless, and more and more, to Eternity. My resources are infinite, and I will enrich and delight My children exceeding abundantly above all that they can think, or desire. And nothing short of the full, harmonious human good will ever allure "all nations." "In gladness and rejoicing" the masses shall be brought to God; and in the greater pleasures of holiness find an absolute safeguard against their old, low, degrading pleasures.

13. If the way home is one of "gladness and rejoicing," who can anticipate the delights of the Home?—"The King's Palace"! His Paradises! His Heavens! His Heaven of heavens! "His Rest shall be glorious." What the infinite Love of God rests in, both for Himself and for His children must be glorious. It will be the freedom of our whole nature, the satisfaction of our whole nature, wherein every human delight will meet in one "Fulness of Joy." The Lord's glorious Rest, is satisfied desire.

Everything which men mean by spirituality is too thin and abstract to represent God's idea. The universe is neither thin, nor abstract, but most concrete, and requires for its appreciation and enjoyment all the five senses, and these filled and crowned with a very penetrating intelligence, and joyous warmth of affection. Nor is man an abstract child of God, but a richly complex organism of instincts, appetites and affections, with mental cravings and heart-cravings, social, and sensuous cravings. There is no unintentional organ or capacity in human nature; and the Father of men has pledged Himself that He will "abundantly satisfy" our whole humanity. "I will satiate them with my provisions, saith the Lord."

14. It should be well considered, for nothing is more true, that there is an unwise, soul-beclouding, soul-befooling sensuousness; but that also there is a wise, most pure,

divine sensuousness, which clarifies the intellect, and kindles, throughout the frame, the glow of Heaven, vivifying every sense.

We have surely demonstration enough of the opulent sensuousness of the Divine Nature. By the glorious appeal of the heavens and the earth, God allures us to delight in beauty and music, in fragrance and flavour, in flowers and fruits, in the exquisiteness of touch, and the harmony of the Senses and the Soul.

15. But the relation of man to woman, and woman to man, in unity of life, is the gathering together in one experience of the poetry and science of thought, the wisdom and the delight of love, with the intensest quickening, and bliss of every sense. It is the utmost possibility of nature and creature. It is fulness, it is harmony, it is rest in the activity of joy.

This is the unity which must be completed, that God may dwell in man; that man may know himself, and know God in himself; that Truth on earth may have Love for its soul, and that Love may have Truth for its Form; and finally, that the sweet balance and proportionateness of their powers may be restored to the lower creatures.

Hitherto man's works, man's institutions, man's science, man's philosophy, man's theology have been his, and not woman's. They must be equally, mutually, his and woman's. The government of the future must be woman's by man. The gospel must be woman's by man, as the Truth was, and is, in Jesus. The Divine order, once, is Divine order for ever,—"made of a woman." Love and Truth are one God. Heart and mind are one person. Man cannot be himself, in fulness, without woman, woman cannot be herself, in fulness, without man. They are one man. Their perfect unity is the law of their perfectness, their beauty, and their fertility.

Christ's Second and greater coming must be in and through this unity. The demand of the age, therefore, that woman should be regarded as an equal Factor with man, we regard as one, among many signs of His coming.

* "Man and woman balance the scale of humanity. They are corresponding counter proportions. Man, as illustrating the ideal half of humanity, represents power, courage, use; and woman illustrating the other ideal half of humanity represents love, beauty, happiness. Man is the prose of humanity; woman, the poetry. Man and woman share humanity differently, but equivalently. Man reasons; woman knows. Man is a philosopher; woman a magician. Man's intellect is more abstract; woman's more imaginative. Man's qualities are solidity, decision, sternness; woman's are brightness, grace and sweetness. The forces of man's nature are roused into exercise by ambition; the forces of woman's, by love. Man gives from principle; woman, from sympathy. Man is less impressionable; woman is more impressionable. Man's constitution inclines him to justice; woman's inclines her to mercy. Man is the majesty of force; woman is the majesty of gentleness. Each is completed in the other. God created them one, and designed them to will, think, and act in harmony. The division doubles their pleasures, their unity is the perfecting of Each Self. Man and woman are king and queen of nature. When both reign in unity, their sovereignty is complete, their humanity is divine, because an adequate dwelling and throne for God."

16. But if the duality of man, and the absolute unity of that duality be the condition of God's indwelling, and of the Coming of Christ in Power and Glory, why has the doctrine been held so long in reserve? Hitherto the unity has only been known on its fallen plane, and not as it was in God's beginning. The divine unity could not be conceived by the animal-human race. The gross conceptions and appetites of the race would have carnalized, profaned, and abused, any testimony that could have been given of the essential oneness of the sexes. For the same reason that which is most holy, should still be withheld from dogs, and the pearl of heaven's dual unity, from swine.

* I am indebted to woman's pen for this paragraph.

## "GOD SETTETH THE SOLITARY IN FAMILIES."

WHAT is to become of all God's daughters who have never yet found fitting answer to the inmost claim of their nature? What of men who have never met their wholly suitable, irresistible mate? And there is another class, a very large class, on behalf of whom we make a similar inquiry: What prospect of harmony and bosom-satisfaction have those who are unsuitably and therefore undivinely married, and are the more painfully lonely, because they are ill-mated?

Whether the tongue has courage, or not, to ask these questions, every one's nature asks them. And it is certain, that the God of our nature, has respect to our nature. Our nature is older than any scripture, older, and to God dearer, and more sacred. The Scriptures are for man, for his instruction and comfort; and above all, to excite his hope in God. Man and woman in the completeness of their nature, and their unity, are the Word of God. Holy Writings are approximatively the Word of God because they are written by man under the afflatus of His inspiration. He saith not of writings, but of men, "*Ye* are My witnesses, saith The Lord, that I am God." Isa. xliii. 12. In Heaven, Humanity "is called the Word of God." Rev. xix. 13, 14.

God will not fail His sons and daughters. He has not endowed them with affections and instincts, to which He will not respond. His solitary children,—all the unmated and the ill-mated, are eminently His charge. He holds Himself answerable to carry out and fulfil the whole plan, and deepest cravings, of man's, and woman's, nature. But let us not limit His operations, nor our own hope, to the narrow, imperfect sphere of mortality. The hope that fails

us in time, shall open to us in Eternity. Our nature is in God's hands; we may trust Him.

2. He has every one's nearest, closest mate, and bosom companion, hidden in His own reserve. Whoever doubts it, He knows it, that woman is essential to man's completeness, and man essential to woman's. Each supposes the other, and each dreams the dream of God, until the two halves meet. They are one, and they meet to realize it.

"The Lord God led forth the woman, and brought her to the man."—Authority enough surety to encourage the hope, which God has written, in the breast of man and woman.

3. Myriads of God's sons and daughters are purifying, ripening, beautifying, in loneliness, for future, perfect relations, for future, perfect homes. Entire newness of nature is a pre-requisite qualification, for entrance into the dual completeness of our nature. Let not one of God's lonely sons, or daughters, say: "My judgment is passed over from my God." He passes none over: He forgets none. Those who wait long for God's answer, shall be the more satisfied, when the answer comes. To every Adam, on the right day, He shall lead forth His own Eva; and every Eva shall find the fulness of her life, and the home-rest of her heart, in her own Adam. It is God's order; and therefore, the order of Eternity. The animal sexual relation, as it prevails in our degenerate race, shall cease; but the two-in-one relationship came forth from the bosom of God, and has its scope in Heaven.

"Jesus is reported to have said, that in the resurrection, there should be neither marrying, nor giving in marriage. It can easily be seen how the natural mind deflected His teaching on this subject. What He affirmed was, that in the resurrection they should stand forth in the order of Eternity, and not by any relation derived from any previous and sensual tie. There shall be no mere shadow, or phenomenon of marriage, no illusion of marriage, no untruth of marriage."*

4. God setteth the solitary in families. The family implies not a head, but heads, parents. Bridegroom implies

* T. L. Harris.

bride. "Fatherhood, implies Motherhood." Homes are marriage-unities in development.

We are called upon to "rejoice exceedingly before God," because He buildeth the solitary into homes. How His fatherless ones, His widows, His solitary halves of creatures, will sing within themselves, when they enter into the relationships, of which they have the promise ingermed in their natures!

Men and women of more than common excellence, persons of hidden worth and retiring dispositions, are strangely affected by the treatment which they meet with in the world. They know not why they have been made. They are not appreciated, not desired. A bitter feeling, that they are "not wanted," is eating like a canker at the core of vast numbers of human hearts. Their time never comes. Their hope withers; and they lose interest in their existence. Others, who are brazen and self-assertive, or cunning and plausible, or of captivating appearance, and brilliant, are admired and courted.

But God lives; and ultimately the neglected shall be sought out and honored. The love that is long in coming, comes with increase. No hidden, suffering daughter of God, no honorable, hardly-treated son, shall lose anything by waiting. God is just. All His lonely, and all His eccentric children, shall find their place, and their own society, by and by. Rest in the great Love-purpose of your Father, and wait patiently for Him. The more lacking your cotemporaries have been to you, the more eternity shall do for you. If you have not found your place and your own relationships *here*, it is that you may be less spoiled, and corrupted: *there* you shall enter into your harmonic relationships, and into the service for which your peculiar nature is adapted. You will be wanted. There is another, your own double, to whom you, and you only, will be fitting. "Seek ye out of the book of the Lord, and read: None shall want her mate." God will allow no schism, no disproportion, no incongruity, nor incongeniality, in His final arrangements. During the passing phase of

your existence on this planet, you may neither find your mate nor your place. But look at God's universe, how great it is! and suffer yourself to be hidden, for a time, in His bosom: He will surely bring your very own mate to you, build your own home, and evolve your Paradise about you. He will make *your* wilderness like Eden, and *your* desert as the garden of the Lord.

5. A word of caution may be needed here. There are Solitaires and Solitaires. Some are lonely from an overweening self-esteem. They are never estimated as they estimate themselves: they retire into themselves and become cold, proud, and cynical. They are self-inclosed, and gloomy. They must leave their cell, and their conceits, behind them, come into God's great open love, and by humility, sweetness and large sympathies, be fitted for their place, and qualified for their own joy.

On the other hand, there are many who are genial, sweet in disposition, gifted, warm-hearted, with excellence of character and grace of bearing, and yet solitary, neglected. Their excellence perhaps is of too high an order for the appreciation of the circle in which they move, or their genius too rare, or their own ideal too lofty; but for these very reasons God has in store for them specially adapted provisions. They have too little push, too little artifice, and too little self-love, to impress a corrupt generation. But angel-men appreciate them; and watch over them with delight, as they see them ripening and beautifying for their own love, their own home and joy.

In a thousand families on earth, yea in ten thousand, you will find some odd one, who has no tendency to unite with the others, no sympathy with the family's conversation, nor with the family's amusements,—a singular creature, never cheerful and contented, like her brothers and sisters, or his brothers and sisters, as the case may be. At home, she is not at home. With her relatives, she is painfully alone: alone in her own room, or in her walk, she is less alone. It may be that her tastes and wants exceed the sympathy of the other members of her family. Or, perhaps, they are

bent on making an impression in the world, or occupied with ceaseless arts and stratagems to court attention: while she is simply drawn towards essential worth, towards purity, sweetness, and goodness. God has His eye upon her. He will set her in a family of her own kind. Her tender and beautiful spirit is grieved that she cannot be more in sympathy with her friends; but in order to please them, she would have to be less angel-like, more vain, more plausible, more selfish.

Such are the habits and aims of civilization and its society, that heavenly qualities must be lonely, and in the shade. Pure virtues are neither loud enough, nor brazen enough, to succeed. Gold is too soft, and, therefore, before put into circulation, is considerably alloyed. The inquiry is not for what is pure, but for what will pay, or succeed, in a corrupt world. The pure, sweet, tender Divine life, is thrust on one side by the multitude. But when God's hidden ones, "the meek of the earth," come into their own heavenly families, how thankful they will be that they were not drawn into the whirlpool of popular society, but walked, as it were, hiddenly on the earth.

Noblest, rarest souls must joyfully consent to be comparatively "strangers on the earth." They must hang their harps on the willows, go musing, and dreaming, by river sides, and entertaining in their lonely Patmos, celestial visions of the coming down of Heaven's order. They are God's jewels, and as precious as rare. There are innumerable families of them, yonder; and in the meantime, may His solitary ones be often charmed, by the presence and sympathy of their unseen friends. They are lonely, but the mark of God is on them. Their bridal days are to come.

6. After their last Moriah of bitterness is left behind, and the years of their lonesomeness are all passed by, from the high-field of God's purpose, (Padan-aram), there shall come to every bachelor-son of God, "the woman whom the Lord hath appointed for him." Gen. xxiv. 44. She shall be the complement, the filling up, of the plan of his nature, and yet sufficiently other than himself, to be more

interesting to him than himself. She comes to him a veiled secret, but with "I will" in her heart, to be the ideal of himself, and his home.

To say nothing of the unfinishedness, and tameness, of man alone, and of woman alone, Chastity could have no existence, but as an affection and covenant between two. Chastity is not a cold, snowy whiteness, but the glowing rose-bloom of Holy Love. The duality of man is the Divinest of all the mysteries, and Chastity is the first affection of Heaven, as also the central law, and foundation, of its society.

7. Because Jesus came forth from the Father and from Heaven, He sought out the reserved, the lonely, the exceptional. He must go out to Bethany, He must needs go through Samaria, He must walk about Galilee, to kindle the unspeakable Hope, in lonely spirits. The affluent, the self-important, the pillars of the church and the state, He passes by, and makes a dozen simple unpretending men His companions. Silently, and as it were hiddenly, a few matrons and maidens are drawn in His track, that they may watch their opportunity of ministering to Him. At what a depth in their souls, did He bind them to Himself! How many unbefriended, undesired, and unforgiven ones, did He put in the way to come to their eternal families and Homes! Many never find themselves, till He finds them. Till then the alabaster box of their purest and inmost affections, is held in reserve. How can they be immeasurably thankful and happy, till the invigorating glow of God's love, brings assurance and joy to their whole being?

8. Why has the Gospel of our whole humanity been so long withheld? The impure would transmute Heaven's Purity into more impurity. A sensual race, would interpret sensually the bridals of eternity. Divine relationships wait for the renewal of man and woman, in the Divine image. As soon as they are ready they shall be initiated into the sweet mystery, which was the beginning, and is the end, of God's way.

> "Life's ideal is complete,
> When the perfect lovers meet."

For man and for woman, a perfect Home, amid the angel-Homes and Paradises of Eternity, is the end for which our Holy Father, through Divine Man, our Lord Jesus, is so intent to prepare us. But no merely natural, or animal human creature, can be introduced to his angel-mate and Home. Only be ye sure, that God desires to complete the dual unity of every one of His sons and daughters, and to set them in their Eden-Home, for the perfection of their fellowship, their service, and their bliss. "GOD IS LOVE."

## THE UNFULFILLED PROPHECIES: OUR UNFULFILLED HOPE.

SUCH prophecies as Psa. xxii., lxix., Isaiah liii., and others, concerning our Lord's first coming in humiliation, have been fulfilled to the letter. But manifestly, the prophecies which concern His second, and Diviner Coming, have not been fulfilled. They speak of it as the coming of a world-wide joy, a joy that overflows from the human soul, and affects all nature. It is the Divine Life, manifest in the affluence of social life. All nations flow into the unity of their common gladness. They have found the appeasements of their whole nature. Their hope is no longer dim and timid, but brilliant and full of smiling valor.

2. During the cold centuries, signs have not been wanting that mankind cherish the expectation of the ripe human joy. Once in the year, at least, we testify that there is a wonderfully rich humanness of meaning, in the fact that God's fulness and Heaven's fulness have entered into the stock of our nature. The Russias, the Americas, united Germany, all France, all Italy, Austria, and Britain, together with India, Australia, and all the colonies, intimate in their idea and celebration of Christmas, what they are looking to, as the ultimate bloom and fruit of their faith. The young make merry, and the old with them become young. The prevailing feeling is, that the heart of the whole world should dance for joy.

3. Has Christ revealed the Father to us, and saved our souls? Much more. He has brightened and blessed our earthly existence, and led us to make borders of pleasant times, and lovely things, every where round about us. He has created sympathies so tender and far reaching, that no class is forgotten, or neglected. In armies of men and

women He walks, blessing, and blessed, in all our hospitals and prisons. He has set Heaven in motion to come into the earth, and stirred in the bosom of the race anticipations of the bridal day—the marriage of Heaven and earth. It comes, it comes. "Thy kingdom *comes!*"

"We know that summer is nigh"—the summer of Christ's glorious coming. We have seen the signs, most evidently, as the new spring-time of the race: the charms and virtues of which, the new youth and beauty of which, have been telling upon us. The glow of the Lord's sphere has lighted upon us, and new hopes and expectations are born in all our souls. The hidden springs of our life are being liberated, the lily of chastity breathes its fragrance, the doves of the breast are cooing, and the song-birds of the soul, are saluting their mates. "Sing, and rejoice, O daughter of Zion, for I come to dwell in the midst of thee."—My dwelling-place is "in the midst" of thy affections. My coming, is the coming of Love-time. The Arts are reborn. Poets, Musicians and Painters know not how to express themselves, from very fulness of inspiration.

4. Old prophecies must now be quoted in the tense of present facts. The skies are pouring down their virtues, the earth is opening to receive them, and together they are bringing forth salvation. I the Lord am creating it. Isaiah xlv. 8.

By the skies, understand the skies of the Divine glory, and by the earth, the souls of men. What is poured down is neither rain, nor sunlight, but new vitality, from the kingdom of humanity in the heavens, of which Christ is the centre; and what is springing up is not grass, nor corn, nor fruit, but a new affluence of human thought and joy.

What is created and done in the heavens, must, in the order of things, be created in the earth also. The conditions of human society, in the heavens, are causal to human society, in our planet. Mankind above and below, are but the fathers and children of the same family. They must be a unity. "I, Jehovah, have created it." It is

done in first principles: it must therefore be done in ultimates. Millions of our fathers and mothers have perfected their human grain, under the glory-skies of eternity, and they are sowing it into their children's souls. A multitude which no man can number, are as one to impregnate us with their potencies, that we may at length know the Divine-human life, and its delights. They will withhold nothing from us that we can receive. But they will not cast the pearl of their dual chastity before swine, nor give that which is most holy to the dogs. As soon as we are prepared to enter into the order of Eternity, they will evolve it, as a newness of thought, affection, and substance, in our souls.

5. The salvation of God consists in the fertilization of all the latent germs and possibilities of our humanity. How could His salvation be anything else than the quickening, springing, fruiting, and satisfying, of the whole nature which He has given to us? All that is signified by the words, Home, garden, harvest and vintage, are but types of affections, unities and delights, which have their first fulfilment in the experiences of the twofold creature, who is the image of God. The height and the depth, the fulness and the intensity, the warmth and the bliss of God's Righteousness, which, in His human race, He will expand into flower and fruit, is only now beginning to pulsate through our consciousness.

6. Some of us have been exceedingly comforted, immensely comforted, by discovering that the most glowing things of prophecy are not glowing enough, to represent God's purpose concerning our dual humanity; and in the summer heat of our new faith and experience, we seek to uplift others into our joy, and their joy. Principles and affections in us, which hitherto have been barren, widowed, and forsaken, are penetrated by the warm living rays of God. He is taking our man-womanhood into Himself, and making of the twain, one full life and joy, as in the beginning. The consummation of our nature, is the return of our first estate, with increase. "Lo I come, saith the Lord." God

is coming into man and woman, to be the sun of their vitality, and the soul of their unity. The time past in which we were forsaken and cold, is but a small moment: the Love which is now infolding and kindling itself in us, is for eternity. "O thou afflicted, tempest-tossed and not-comforted" race, you shall be more than comforted. God will fill up your whole being with His intense Life, and you shall overflow with joy. Our cold beliefs, our much talk, our temples, our sacraments, our night's candles, have done little for us. They have not filled up, nor satisfied, our God-given nature. Now that their failure to bless us, or adequately to meet our want, is demonstrated in our experience, the Infinite Parental Love, whose sons and daughters we are, is heard, saying, "My children, when I gave you a double nature, I meant it, My purpose is not changed, and I will fulfil My promise, which I gave you in the dual foundation and structure of your humanity." "I will satiate you." "*I will.*" Your nature shall be My Love and My Wisdom embodied in form, and the two forms shall be one life, as My Love and Wisdom are one Life. I, the Lord, will hasten it; for the time is come. You shall all be taught of God, and taught as only Love can teach you. I know all the cruel disappointment and dismay which you have endured. You shall now have "the double" joy; —"everlasting joy shall be to you."

"Thou shalt no more be termed, Forsaken; neither shall the land of thy nature any more be termed, Desolate; but thou shalt be called, My-Delight-is-in-her, and the land of thy nature, Beulah, Married; for the Lord delighteth in thee, and thou shalt be married. For as a young man marrieth a virgin, shall thy sons marry thee, and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." And "thou shalt greatly rejoice in Jehovah, thy soul shall be joyful in thy God." Thou shalt be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God. Isa. lxi. 10; lxii. 4, 5.

7. Suppose some angel introduced you to Isaiah, and you asked the prophet whether anything that had taken place

on earth, was a fulfilment of his prophecies, how he would smile at your question, as he answered: 'The dreadful things which I foretold have been fulfilled. The coming of the Messiah in His humiliation, His crucifixion, the destruction of the people and city of Jerusalem, the farther afflictions of Christ, which remained behind, to be endured, age after age, by His disciples, have all taken place. The corruption of Christianity, corresponding with the previous corruption of the Jews' religion, has also come to pass; but the glorious and blessed form of human society, of which I, and all God's prophets, have spoken, is still to come. But let not your hearts be troubled; for you are nearer your golden age by twenty-five centuries, than when I saw it, in vision.'

The Jesus of Glory, and the stupendous multitudes who are with Him are moving and bringing their glory into contact with the earth. The warm weather of Heaven, is literally reigning in the bosoms of thousands, who are heralds of the coming age.

Open, ye wives and husbands, ye sons and daughters, open the secret valves of your inner nature, to the descending glory, and the sun of your heart shall arise with sevenfold vigor and brightness. Your old faith is in its decadence; it has ceased to be commanding and authoritative. God is withdrawing it, supplanting it, to make room for His coming to you, in the power and glory of His Love.

"Thou shalt be called by a new name." The coming glory will new create the whole inner man, and following your new internal nature, new intelligence, new joyousness, and new attractiveness, will speedily come to you. Instead of being a poor, forsaken, neglected, timid spirit, thou shalt be strong in God's delight, and in the filling up of thine own nature. The Lord's own glory, dipping into thee, will make thee Hephzibah, and evolve in thee thy Beulah-experience. The crown of all joys shall come to thee. Thou shalt enter into marriage-bonds, which shall refine, beautify and immortalize thee.

8. Why did Heaven's Highest, the Holy One of the

infinite Father, come down into our forlorn, Azubah ("Desolate") condition? Because the Father of all love and glory, was one sigh, one infinite sigh, to bring His sons and daughters, out of their Azubah- into their Hephzibah- experience. The Sigh of God escaped audibly in the breathing of Jesus, and in the tones of His voice; and farther gave evidence of itself, in His willingness to suffer any thing and every thing, to recover Psyche, and to bring her into eternity's marriage conditions. For to the race that God delighteth in, He will give the full, all-inclusive delight. Is it too good to be true? All the wise virgins say, 'Because it is so good, it must be true. Our Lover is infinite, and "I will satiate" your hearts, is His promise. No partial, thin, or passing good, will satisfy Him, or us. It must be a surprising, bosom-swelling, overflowing, endless good.'

O Psyche, Psyche, shall not God's sigh for thee, make thee sigh for the fulfilment of His Love? Wilt thou not cherish the holy tender desire of changing thy name, from Azubah, to Hephzibah? Following thine inmost marriage with Eternal Love, will be thy preparation for thine own personal marriage, and completeness. The God-implanted instincts, and yearnings of thy nature, which are ineradicable, shall find their object and their satisfaction. By processes, as sure as God's Love, thy desolation shall be changed into an Eden of delights.

9. What shall follow? "The nations shall come and sing in the height of Zion, saith Jehovah"; for "I have loved them with an everlasting Love, and into My Love will I draw them." The height of My Love to which I will bring them, is the height of their joy. "They shall flow together, to the goodness of the Lord, and their soul shall be as a watered garden; and they shall not sorrow any more at all." The home-bringing-power of God runs through the race, for His home-bringing-power, is His fatherly-motherly-Love. The lame and the blind, the sick and the stumbling, old men and babes are brought; for those who cannot move under the great attraction, are carried. "The woman with her child, and her that travail-

eth with child" are expressly included. Jer. xxxi. Love's tide is strong and universal. Flowing from one Source, it flows through the soul-centre of all the children, to bring them home. In the end, "they shall be satisfied with My goodness, saith Jehovah."

The Home-bringing that comprehends "all people," "all nations" is by a joyous, musical pathway. God, our own God, "whose sheep we are," will allure us to Himself, and sing us into motion. He will greaten us and gladden us, as we go, that we may be able to receive and enjoy more and more of His Love. To bring us into harmonious, happy relationship with the infinite Source of Joy in His own Eternal Nature, is His end. Heavy soul-clouds linger with us yet, cold mists hang upon the mountain-tops of human thought; but lo, our Father's Love-sun rises in glory, and they shall all be rolled away.

10. The Living Glory of the Eternal Parental Love, is a wonderful potency; and He will lead it into the very centre of our souls. All the ages, and all divine messengers and messages have been preparatory to this, have kept this in view as the end. "Lo, I come, and will dwell in the midst of thee, saith the Lord." The sweetest and mightiest of all forces, shall become the centre of thy being, of thy loving, of thy thinking, and of thy doing. Its might will reveal itself in the calmness and strength of your will; which is indeed the faith which removes mountains. To the fearlessness of the perfect Love which shall be grounded and settled in you, no foreboding of evil shall be possible. Your chant, out of the secret place of the Most High, in the midst of you, will be the xci. Psa., varied with the xlvi. and the cxlviii. Your old, inconstant, irritable temper, will melt into thin nothingness, supplanted by the sweetness and brightness of your new nature. From a deep sense of internal dignity, you will be disinclined to a thousand frivolities of pleasure, which easily beguile men and women, who have not the glory and strength of the ineffable royalty, for "the midst" of their nature. The only real king, or queen, the only

possible Hephzibah, or Beulah, is the human soul, which has become a fountain for the upspringing of God's glory and joy, in an endless life.

11. Here come we to the very origin of Song. Who can wonder that the heirs and heiresses of God, are never quite satisfied with their songs, nor with their music? How can they feel that their hope and joy are fully outsung, when the infinite Life, as an ever new Source of inspiration, both to their heart and intellect, is springing in the midst of them? The Livingness of God's all creating-Love, pulsating through the high heavens and the deep valleys of the soul seeks to give utterance to its blissful harmony; but the fulness of its joy must for ever remain unuttered, and unutterable.

"Sing, O (musical) daughter; shout, O (musical) son; be glad and rejoice with all thy heart!" "The Lord is in the midst of thee: thou shalt not see evil any more." Zeph. iii. 14-17. Who can predict the music which shall be? God singing by man, man singing from God. "He will rejoice over thee with joy, He will rest in His Love, He will joy over thee with singing." God's full joy cannot be separate from man's joy and woman's joy. Then how can man's and woman's, be separate from God?

12. Behold! with awe in your delight, and with delight in your awe, that the human race is emerging from the sepulchral places of their "religion," so called, and out of the meshes of their old beliefs. Happy the larks and linnets who were never caught in the web of the cunning spinners.

They will more easily be initiated into The Law of laws; the Science of sciences; The Romance of romances; The Revelation of revelations; which is New Humanity, descending from God out of Heaven; which is The Second Coming of Lord and King Jesus, into the midst of the race; which is the marriage of Heaven and Earth; which is the Golden Age.

Behold, at length the Holy of holies opens, and we enter into the sphere of all harmonies, the sphere of the Divine

Nature, and hear the Song of *the Law*, which is the Gospel of gospels, and the Song of songs. The law of an all-embracing harmony, is the law of our nature, which is the law of the Heavens, and the projection of the Law of the Divine Nature. One Law rules, and prevails, from top to bottom, from beginning to end. "I am Alpha and Omega, the Beginning and the End."

Infinite Love in God, is wedded to infinite Wisdom. His goodness and His Truth kiss and embrace each other. These two are One, the First, the infinite Unity.

Of this Law, this Marriage, this Unity, comes "the First-born," and all the after-born, "the whole family in Heaven and earth." Love to children flows from the Divine Fatherhood, and overspreads and fills the universe. Marriage-law, which is the foundation of the heavens and the earth, runs through all things, and holds them all together in Love's infinite unity, Love's infinite bliss.

## NEW HUMANITY, THE HOPE OF THE WHOLE CREATION.

"CREATION shall be delivered." As new human nature comes in, the strife and suffering of creation go out. Said the prophets: 'There shall spring a new shoot from the old trunk of humanity, in which the Spirit and Purpose of the Infinite Father shall have scope. He shall evolve a New Branch from the old roots, incarnating Himself in the New Branch.'

"That which is born of the flesh is flesh; but that which is born of the Spirit is spirit." The natural race comes of natural generation,—animal-human generation: the new race comes of Divine Generation. "He shall see *His Seed*." "A Seed shall be accounted to The Lord for a generation." Through His Seed, "the whole earth shall be filled with His Glory," the glory of His perfect Love. "An abundance of Grace" shall be in the days of His Seed. Under the new atmosphere, vitally impregnated with the Breath of the Lord, "violence shall no more be heard in the land." "The creatures shall not hurt nor destroy in all my holy mountain, saith The Lord." The law which shall govern the whole creation shall go forth from God, through new humanity.

2. Children, with God's Breath in them, are at hand. "The Breath of His lips" will suppress every thing that is opposed to the Sweet Harmony of His Nature.

God having clothed Himself with the sorrows of creation, it must come to pass that the whole Creation shall be filled, and clothed, with His glory. None of the present anomalies of the Creation will survive under His glory. It is not enough to say that He suffers with us: we are taught rather to say that "we suffer *with Him*," assigning to Him

the lion's share of the afflictions of His creatures. He is suffering at any rate, so long as any creature suffers. To bear the sufferings of all that suffer, is a Love-necessity with Him. It is even more, for His very Being is involved, both in the condition of His children, and of His creation. He cannot deliver Himself from bearing griefs and carrying sorrows, so long as there are any to be borne or carried by His sons and daughters. The First Cause must be present in all effects; not as one looking on, but as One within, bearing all. It would not be possible for God to be our Saviour in any other way, than by Himself bearing our sins. For our sins are from a life in us, and that evil life could never be worked out of our nature, except by a Superior Life working within our nature. "Behold the Lamb of God that taketh away the sin of the world." By Himself bearing it, and suffering under it, He taketh it away.

"If we suffer *with Him*," our sufferings will, in the end, be quenched in his glory. If sin and corruption, vanity and strife are a pain to us, as they are to Him;—if we are in sympathy with Him, under the unholiness of men and the wrongs of creation, we shall surely be glorified with Him, in His new human race, and find rest with Him in the newness of nature.

The vanity, strife and misery of disordered nature have long afflicted us; but the glory of God's perfect Goodness is about to be revealed in the new order of man, and of nature.

3. The coming of the Divine Glory into the Creation, is spoken of as consequent on the manifestation of new human nature. "The earnest expectation of the creation waiteth for the manifestation of the sons of God." Rom. viii. 19. Hitherto we have seen only a manifestation of the sons of self-will, sons of lust and corruption, sons of disease and heirs of death. Under their ascendency the very soil, all the elements, and all creatures, have suffered. The sun, the air, the water, the earth and all that are therein, wait for the sons of God, proper. Nothing within the whole

sphere of the planet can be what it was meant to be, nor what it would be, till they appear. God Himself will dwell, and His pure Love-fire glow, in His new-natured sons and daughters. Before the Power of His Breath in them, the malignant vapours of the planet will be dissipated, the atmosphere will be purged as by a secret flame, and the whole animal and vegetable kingdoms be opened to new virtues from heaven.

The earnest expectation which pervades both humanity and the Creation, is known only to God. The expectation is divine prophecy, and shall surely be fulfilled. Of "the Elements," "the earth and all things that are therein," it is written: "All these things shall be dissolved." The Breath of the Lord through His new sons and daughters, shall pass through, search, purge and renew them. As the reign of God and Heaven prevail in the flesh and soul of humanity, all things shall come under the same dominion. The fiercenesses and subtleties, the fear, the pain and the sorrow which prevail throughout nature, are an obtrusion on God's perfect order. They stumble the reason of man, and reproach the Divine goodness. There is a protest in the heart of everything against present conditions. God shall wipe away "the reproach from off the face of the whole earth;" and by leading Divine conditions into humanity, supplant the undivine conditions of the planet. "Bondage to corruption," is hateful to God, and ought to be hateful to us. He has no corruption in His Nature; and nature "shall be delivered," and shall mirror His perfectness. The head of the Suffering Creation is bent forward (ἀποκαραδοκία), and the universal heart beats responsively, looking and longing, sighing and waiting, for deliverance. And behold many flags are in the wind, declaring that the long-expected time is at hand.

4. Neither we of the human race, nor any of the creatures, were made subject to our wretched conditions, "willingly." Into whatever sins and follies we have fallen, we are all at enmity against the characteristics of our vain and failing, flattering, disappointing, natures. Such is the protest

which God has written in our heart and reason, against our hereditary conditions. "Willingly" we would stand, indeed, most earnestly we wish to stand, in the integrity and completeness, in the glory and the gladness, of God's right royal sons and daughters. We have had more than enough of the disharmony inflicted upon us, and upon the whole Creation, by Self-will: we sigh now to come to ourselves, and to lead the way of creation's return into the harmonies of the Infinite Will.

This longing is really and truly "the Hope of God," enshrined in our inmost hearts, throbbing in our veins, musing in our brains, pining in the cattle, and wailing in the heart of the world.

5. "Shall be delivered,"—God has been saying through the suffering ages; and is saying, with ever increasing earnestness, through the convictions and love-confidences of His children. As the energies of Health hold up the body from falling a prey to disease, so the forces of God's Presence in His children, and through them, in nature, shall uphold everything from evil working, from suffering and decay.

"The Creation shall be delivered." Its miserable bondage shall end,—its "glorious liberty" shall come. The "glorious liberty of the Sons of God," established and reigning, first of all, in them, shall be continued throughout "the whole creation." Men, women, and children, shall be as free as the Life of God fully developed in their natures, can make them. "Glorious Liberty!" from corruption, from fear, from pain, from death!

6. We and creation have been "groaning and travailing together." But this is the very condition of promise. We are like an expecting mother, travailing with the heir which shall be born. "Glory shall be revealed in us." "The whole earth shall be covered with His glory." In the bosom of God and of all the perfected men of Eternity, there is a fixed determined will, to lead the Divine Glory into our world; for Love is the Soul of the Glory. It is coming! The Breath of Christ, the Breath of Infinite Love, in Him, is coming! "Let the earth rejoice."

7. Let all good men and women expect the Breath of God to take possession of them, which is His Signature, called the witness and the earnest of the Spirit, and which makes for the redemption of the body. O Breath, come from the four winds, and enter into us, and let our whole spirit, and soul and sense, live in Thy Life, and glow with Thy Glory.

Let the wicked take warning. Their time is short. "The day cometh, saith the Lord of hosts, that shall leave them neither root nor branch." His hosts are in motion, their magnetic sphere already touches our atmosphere, the invasion will grow, and the victory will be complete. "Many are being purified and made white." But Daniel adds: "The wicked will do wickedly; and none of the wicked will understand; but the wise will understand."

## GOD LEADS IN HIS NEW AGE:

*But who believes it? And to whom is the Arm of the Lord revealed?*

WE have no example of any one method of God's dealing with men, lasting nineteen centuries. Last it may, by mere dead weight as a venerable institution, but not as a vital movement. It may last as sepulchres last: but living progress, the present development of God's thoughts, must be sought for elsewhere. "Where is He born? Who knows the new prophet when He appears, or recognises the future King, under the disguise of weakness and poverty? Myriads know the effete traditions which they have received to hold, and of which they are the willing, zealous, slaves; but "to whom is the arm of the Lord revealed," when it springeth up as a solitary "tender plant," or as "a root in the desert?" It is always a solemner thing, and *apparently* more religious, to have the charge of mummies, than to nurse a new-born child.

2. When men sell themselves, century after century, to defunct traditional dogmas, stand by them, and fight over them, and go on, and go on, reproducing and reproducing the old formulæ, when they are no more than inscriptions on tombstones to the passer-by: then inquire for the new vital centre, in which God is coming, and speaking to living men, in the living now. But you must be prepared to find the new teacher spoken against. "We know that God spake by Moses, but as for this fellow, we know not whence he is." God is speaking through Him, but then he speaks not according to the tradition of the elders. He is "chosen of God and precious:" but "despised and rejected" by all the prevailing authorities.

3. Count the years from the infancy of mankind to the

crisis of the flood, and the new beginning in Noah. Some sort of new beginning was imperative. "All flesh had corrupted their way." But when things are at the worst, they begin to mend. When the old faith becomes cold and inoperative, God's new dawn is already in the sky. But in a few centuries, the new economy, like the former, lapses into general corruption; and God requires a new vehicle. Count the years from Noah to Abraham. Abraham is God's new point in the midst of the earth. He carries deeply within him, the Vital Centre, which, after ages of ages of discipline and suffering, will ultimately evolve from its bosom the form of humanity which shall bless and unite all nations. Generation after generation, the patriarchal dispensation cherished in its bosom the Promise and Hope of God, but failed to realise it; and Moses must come. Long, gloomy centuries precede the new beginning under him. A horror of great darkness fell on Abraham, as in vision, he foresaw what his seed should pass through. In due time the new leader and lawgiver of men appeared. Heaven works with him; but neither heaven nor he, nor both together, can introduce the final form of things. For the men of the time could not receive it; neither in the thousandth, nor in the two thousandth year after Moses will they be able. Forms of faith and ritual which reflect their own degradation, rather than the mind of God, will hold them in bondage for ages, before they will discern what it is to be the sons and daughters of the Lord Almighty, in the freedom of His Spirit.

After the last prophet appeared under the slavedom of Moses and Israel, there were still four dark centuries to run their slow course, (during which all human affairs waxed worse and worse,) before God's new point appeared in Jesus.

4. We are now nearly nineteen-hundred years distant from that new beginning, and on the score of time, to say nothing of the weakness and insipidity of the current forms of Christianity, and a thousand other signs, we

may be sure that the darkest centuries are now behind us; and that, whether we recognise it or not, God is evolving a new age, Christ's new coming is in the atmosphere.

There have been ages of simplicity and childhood; and there have been ages of rigour, ceremonialism, and servility; and there have been ages of dogmatic evangelism, following the first coming of Jesus; and more recently there has been an era of reasonableness, wherein some degree of insight into the law of redemption has prevailed.

5. At length, last of all, the age of humanity comes. God's Love-Sun rises on the race; and oh, with what vigors of healing and comforting! and with what promises of harmony and delight for our whole nature, from its inmost centre to its outmost cuticle! The end of God, which has been reserved so long in His bosom, is to embody His Fulness in the whole orb of our dual humanity. Life, I will not use the tame word religion,—Life, on the basis of our entire nature, is now gliding into the spirits, souls, and bodies of men and women. God begins to fill the complex double vessel of His human race, with His own Love-Life, Joy-Life; yea, and He will fill it. Dirty sensuality, and thin frost-coated spirituality, will alike cease, as divine humanity prevails.

6. A few have seen the new Star, and are worshipping Him in the clearer fairer morning of His ways. "I am the bright and morning Star." The men of the East who are among us, are rejoicing "with exceeding great joy." The sphere of the infinite Presence, which is bringing in the new Hope, has penetrated them, and filled them with its own vitality.

In the early morning of the apostolic age, which now sinks in night, the hearts of a few wise men overflowed with delight, as they were led by a Star-sparkle, of the Glory which had come into the little frame of the stable-born Son of Mary.

But into how many hearts the new Warmth is entering now! in much the same way as the return of the Sun, when winter is past, enters into the sleeping fruit-trees. All

tender and susceptible spirits are conscious that the breath of God's new spring is upon them.

7. A foregleam of Light for the wise men, music for the shepherds! And now a new harmony from Heaven is saluting the shepherds, who have been watching through the midnight. Here and there, a Simeon has heard a voice in the Silence of his Soul, saying, "Thou shalt not die, till thou hast seen God's greater richer salvation coming in. And here and there, an Anna is moved by a warm, bosom-impulse, to greet the world's new joy.

8. So secretly, in the bosom of one, did our current era open, that neither the Church, nor the Empire, had a suspicion that it had begun. And Mary! she comprehends it not. God's beautiful birth throbs in the affections, long before the understanding comprehends what it means.

Roman world and Jewish world are proud and self-confident; but dead in routine. So it is now. Church and state divide the world between them; and if possible, they mean not to lose their prey.

9. But there is a general sentiment of unrest, as though something not favorable to the old routine were at hand. The powers that be, are in fear, the nations are in expectation. Apprehension, ferment, perplexity, and uncertainty, admonish us that old institutions are nearing their limit, and that new and better are about to supplant them.

How can an utterly new order of things press to be received, without throwing both the world and the church into agitation? How determined were the ruling powers of the first century, the second and third centuries, that they would not be supplanted! The intestine commotion of society was terrible. A crisis had come. Shall wall and tower, might and multitude, use and wont, fall back before the new wave? or shall the new wave be rolled back, that all things may continue as they are?

10. If the God of progress, with His Silent Force, be in the new wave, the new breath, the new dawn, nothing can save the old regime from waning. Its days are numbered. Kings and priests, governments and churches, may stand

looking at the horizon, deploring the ominous appearance of things, and even praying that the new Sun, the foregleam of which is in the sky, may not rise. But the Sun, embodying, not terror for the conscience, nor vexatious dimness for the understanding, but Divine Love for our whole nature, will rise, and bring great deliverances, and unstinted gladnesses to the weary nations. The owls will screech, but the larks will sing. Thorns and thistles will dwindle, but the myrtle and the rose will flourish. And as for men and women, instead of the dragons of lust lying in the jungle and hot swamp of their passions, the Lovebirds of Heaven shall nestle and sing in the chaste affections of their breast. "It shall be to the Lord for a Name; and to the earth, an Everlasting Sign, which shall be no more cut off."

11. God is faithful: "The day of the Lord shall come." Christ is true to His promise, that He would return, not in a form to be rejected; but to reign as the Love-spirit, in all men's hearts. "The whole earth shall be filled with His glory." The filling of the earth shall be, by filling the souls and the bosoms of all that dwell on the earth. "I will dwell in them," saith the Lord. Sensitive men and women are deeply conscious of a thrilling sensation, from His Heat. In certain parts of the Sky, the New Light is wild-looking, and lurid; for the coming Glory is strong, and the intervening clouds are dense.

Associated with the first infant appearance of "God manifest in the flesh," we find four very distinct classes; which we may safely regard as representative of similar classes in our own time.

12. The First Class. Joseph and Mary are the types of those who are cherishing and guarding the New Organic Truth. God's Presence is always with the later, fairer, larger Truth. What is this warmer, lovelier Truth, which distinguishes our age, but that which all Christendom has been looking forward to, as the Second Coming of Christ? "I am the Truth." "When the Son of Man cometh shall He find faith in the earth?" He comes to His own but

His own receive Him not. The infancy of the larger Truth is always regarded with suspicion. It is encompassed by enemies. Prejudice says: The few who cherish it have neither rank nor place in the world. But is it not written, that the woman who travails with the man-child of the future, should be specially protected for a season, "in the wilderness, where she hath a place prepared of God?"

It is strictly just to speak of the new-born Truth, as a child; because it comes to birth in the bosom of humanity. It is God, through the womanhood of travailing Souls, evolving the life of His glorious Son in the race. Our Lord Christ's new Coming never can be ours, until it realizes its birth in our hearts and minds. But being once committed to us, as the fruit of God's Love and our anguish, we must be prepared to give all, and leave all, for the New Truth. We must consent to be as strangers among strangers; and even among our own kindred and people, we must not look for sympathy. Classes, as classes, will withhold their sympathy and confidence from a novelty, and honour only some prevailing form of things. "You shall find the Babe in an outhouse." But those who in the privacy of their hearts, are nursing, and watching the New Coming, have their own thrice sacred, unutterable reward. More than one Mary, more than one Joseph, know that the world's Hope is born. His beams are penetrating to their souls' centre, and filling them with a bliss which they never knew. At the end of His earthly course, including the forty days, following His resurrection, the Apostles had no such knowledge, nor experience, of the significance of our Lord's first coming, as many now have of His Diviner Second Coming.

13. Second Class. The wise men from the East represent all ingenuous, noble-minded men, who love God and His New Truth, more than their country, or traditions. They are not able to pledge themselves to bygone measures and methods of Truth, but to Truth. The larger Truth is their King. They will leave the religion of their fathers, their own confession of faith, their home and their reputa-

tion, for New-born Truth. Heroic, illustrious men! While as yet the new Truth is only in its infancy, they are ready to encounter loneliness, difficulty, prejudice and any amount of opposition, in its behalf. A heralding Star is enough to lead wise men to quit their hearths and altars, in quest of the obscurely born Truth, in an unknown land. For though unknown, slighted, or trampled on to-day, they are sure that ultimately the more human Truth will reign. Ye reverent seekers and earnest lovers, the Truth which you honour in the day of its weakness, shall honour you in the day of its power. When the Babe of to-day shall prove Himself to be King of kings and Lord of lords, what special wisdom, or honour, will there then be in bowing to His dominion? But blessed are they, who, with their whole spirit, and soul, and body,—with their gold, and frankincense, and myrrh, are bidding Him a thousand welcomes, while overwhelming majorities are "laughing Him to scorn," or seeking to kill Him.

14. Third class. The scribes and Pharisees, of whom the inquiry was made, "where Christ should be born," represent the official class, who are students and ministers of the scriptures, but bitterly opposed to God's living Truth. They are proudly confident that they know every thing that can be known, about the coming Christ: but when He comes, they, of all others, pertinaciously and indignantly reject Him. They sit indeed in Truth's seat, and dress in Truth's garments; but they are pledged to the dead past, and to dead Christ; but are at enmity against the demonstrations of His Life, in the present all quickening, liberating Breath of His mouth.

They live among tombs, and by an atmosphere of Death, affect men with solemnity. By a sepulchral ritualism they seek to make the minds, hearts, and consciences of men, proof against the open-air life of Christ in their souls and senses to-day. The angels cry: "Why seek ye the living among the dead?" They reply: Our Christ is dead, our altar is dead Christ, our whole ecclesiasticism is dead Christ.

15. Fourth class. Herod, his officers and friends, represent those who are nervous, and even alarmed, at the very idea that a New Power from God out of heaven, is evolving in the midst of them.

Unbelief and ungodliness end in fearfulness. Worshippers of world's glory, world's strength, and world's science, are afraid of anything that gives evidence of coming from a source which they have not recognised. They have concluded against an Invisible God, and His invisible universe; and they have a perfect horror of a Secret Somewhat, stealing unawares upon their world which would make their glory to be no glory, their science no science, and their whole humanity a vanishing shadow.

More deeply than in Herod's day, and greater multitudes now than then, are utterly immersed in sensual good. If Pharisees are numerous, Sadducees are more numerous. And should the rumour grow that a new Solvent is coming into the atmosphere of the planet, and a new evolution in human nature, no little affrightment will seize them. Nevertheless, panic, or no panic, we must affirm that the prospect is anything but assuring, for the men who are concerned to keep the direct action of God out of the world. "For behold! the Lord cometh out of His Place," bringing His atmosphere down into man's place, "to punish the inhabitants of the earth for their iniquity;" and to bring in the order of eternity.

16. To which of these classes does the reader belong? To those who put self in the centre of things, instead of God; —who investigate nothing but the shells of things;—who have no conception of the living, interior, Divine universe; nor any relation to its sublime purities and harmonies?

Or, are you committed to some one of the immense societies of enbondaged sectarists, who, while professedly expecting the coming of the Lord, stand by their own traditions, and intrench themselves in ecclesiastical routine; but resist the liberating Breath and brightness of His New Coming in Humanity?

Or, are you of the number of those honourable men and

women, who will sacrifice vested interests, by-gone predilections, friendship and kindred, for the New Coming of Christ in the greater fulness of His Life and Light?

Or, have you the rare distinction of being a member of the smallest and weakest of all classes? who, Mary-like have travailed with God's new birth in their soul, unutterable vibrations of joy meanwhile waving through and through their bosom, constraining their tongue to ineffable adoration, and to whose charge it has fallen, to cherish and nurse the Heir of the future, upon whose shoulders the Government of all powers shall rest?

If such a magnificat (Luke i. 46) broke forth from Mary's soul, when the earthly form of Jesus was evolving in her: how much more should those exult, and magnify the Lord, in whose bosom the germ of His glorious, everlasting Humanity is developing!

# THE END OF THE AGE:

## *Vulgarly called, "the End of the World."*

MATT. XXIV. AND XXV.

IT is evening, and it is spring. Jesus is leaving the Temple for the last time. Chapters xxii. and xxiii. were delivered in the Temple.

His denunciation of the Jewish teachers had been scathingly severe; but uttered with great pain and tenderness of spirit. His last words in the Temple were: "O Jerusalem, Jerusalem, how often I would have gathered thy children together," into security and peace, into the everlasting security and peace. His heart was never tenderer than at that moment. A day or two before, He burst into tears, on approaching the city. How shrilly the pain of His Love rings forth in these words: "I would; but you would not." "Oh that thou hadst known, at least, this thy day! but hid now from thine eyes, are the things which belong to thy peace."

"Behold your house is left unto you desolate." He calls it not now "My Father's House;" for having rejected Him, their Temple was in no sense the house of His Father. "*Your house*" is left to you; but henceforth it is "desolate." Doomed to desolation, is every house, of which He is not the Spirit. Had their souls not been desolated of all heavenly qualities, they could not have rejected Him.

Turning from them He said: You will see Me henceforth no more, until you love Me,—until you call Me, "Blessed." Your coldness to Me, is your desolation.

"And Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Vers. 1, 2.

Walking away from the Temple, His disciples gather about Him. They beg Him, for once, to look at the magnificence of the structure. Often as they have gone out, and in, with Him, He has never seemed to take any notice of it, never uttered a single word of admiration. 'Master, do look at these buildings: are they not wonderful, in the light of the setting sun?' As though they had said: This House desolate? What! the glory of our nation, the Joy of the whole earth, a desolation?

He replied very solemnly: "Verily I say unto you, There shall not be left one stone upon another, that shall not be thrown down." He had said "desolate" before: now He says, utter destruction awaits your idol.

Forty years later, Cæsar gave command to his army that they should raze the temple and city, level with the ground.

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Ver. 3.

Having reached the summit of the Mount of Olives, Jesus sits down. His disciples sit around Him. The whole city and temple are in full view. The temple roof, with its plates of gold, emitted such a fiery splendour under the rising or setting sun, that beholders were often compelled to turn away their eyes from the dazzling brilliance. The scene fills the disciples with pride and admiration. Jesus sees a vision of ruins, fire, smoke, blood, heaps upon heaps of slain, the nation broken up, and scattered over the whole world.

His friends now anxiously press Him with the question: "Tell us when these things shall be, and what shall be the

sign of Thy coming, and of the end of the world?" For it is not in their power to think, or believe, that their temple will be destroyed before the end of the world.

Our Lord's reply to their inquiry makes one of His longest discourses.

Prophecy is always necessarily dim. The *capacity to understand* the characteristics of a new age, does not long precede its arrival. Fulfilment alone can give us the lucid exposition of prophetic words. If we had not witnessed again and again how night ends and the new day begins, how winter goes and summer comes, our conception of the end of the one, and coming of the other, would, at best, be very confused.

Christ's new coming will make all things new. But the supplanting of old conditions will be by the coming in of new conditions. A greater force displaces a less. The ending of the age of the first Coming, and the beginning of the age of the greater Coming are necessarily simultaneous.

If our Lord's first coming in weakness supplanted the Jewish Church and the Roman world, how much more will His Second Coming, evolved in Power and Glory, through the brain and bosom—centres of humanity, supplant both the churches and kingdoms of the old age!

> "And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Vers. 4, 5.

A false Christianity will prevail. "It will deceive many." Christ, and prevailing Christianity, are quite as distinct as Christ, and Judaism. If a comparison were made between the morals of Christendom now, and those of Judea then, it would probably be found that Christians have no advantage over the Jews. Christ is quite as much crucified in His Spirit among Christians, as He was in flesh by the Jews.

> "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Vers. 6-8.

The ultimate struggle between the kingdom of Heaven and civilization, between the ecclesiasticisms of the First Coming, and the new Life which enters into men at His Second Coming, must needs be fierce, and permeate all society. There will be "wars," and "wars," conflicting opinions, and great outbursts of party-passion.

The signs of My Coming will be strife every where,—in the elements, in the nations, in the churches. Civilization in the height of its glory will be rotten at the core. While the nations and peoples of the world become weary and yet hopeless, under the heat and ferment of their luxuries and rivalries, My Coming will be gliding into the longing souls of My recipient sons and daughters. When the best of men are at their wit's end, when honest men can neither endure nor evade the methods of trade and commerce, they are then undergoing the crucial process, by which I am preparing them for my New Coming.

Birth-pangs (ὠδίνων) are severe. Antiquity expires, as the new Age presses to be born.

"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." Vers. 9, 10.

The world will only tolerate what tolerates the world. Many are offended, as soon as they discover the incompatibility of the selfish, natural life, with the claims of Christ. Natural men will gladly entertain a doctrine of salvation; but, their ardour will cool down to zero, on learning that the only method of salvation is by the evolution of a new nature, which shall supplant their hereditary selfhood. If they may walk with Christ in the affections of the flesh and the present world, they will consent to be Christians; but as soon as they are required to declare wholly for Christ and newness of nature, they will leave Him, and follow the leadings of their own heart. They will not sacrifice their carnal selfhood to Christ; they will sacrifice Christ rather.

"And many false prophets shall rise, and shall deceive many." Ver. 11.

If the teachers of our specious Christianity, were not more popular than Heaven's Teachers, it would prove that Christ and hereditary humanity are not opposed to each other, that the world and the kingdom of heaven are sympathetic. But old human nature crucifies the True Christ every day, while solemnly holding the doctrines, and observing the services and sacraments of popular Christianity.

"And because iniquity shall abound, the love of many shall wax cold." Ver. 12.

Our Lord foresaw that a plausible doctrine of salvation, bearing His Name, would prevail, and side by side with it, that "iniquity would abound." Under what men call enlightenment and progress, under the culture, the inventions, and the wealth-amassing facilities of civilization, "iniquity will abound." Christianity stimulated corrupt human nature, as the sun quickens corrupt vegetation. Not only corn and fruit are brought forth, but every noxious weed, and evil root, receive new energy. Satan freely allows Adam's seed to flourish, but he devours Christ's seed, transmuting it to serve his own purposes. The message of Christ prodigiously quickened the intellect of Europe, and thenceforth followed a new development of human depravity, of the subtlest and most selfish form ever witnessed under the sun.

Within the manifold, plausible energies and ambitions of civilization, heavenly love waxes cold. Our churches are full of men and women who are only warm with carnal affections. How can our Lord Jesus bring down the ardours of His kingdom into the breast of such Christians? How can He reveal Himself to persons who have nothing in common with Himself?

"But he that shall endure unto the end, the same shall be saved." Ver. 13.

"The End." Thick gloom, divers troubles, great pressure on men's hearts, and great perplexity of mind, characterize the end of the age. Evils abound, faith staggers: in trade, keenness of competition begets cunning and deceit, and as difficulties in the path of success thicken, an ambitious selfishness becomes ever more feverish and absorbing. The burden of life is ponderous. Whoso continues to walk in the purity and simplicity of Christ, wins eternity's crown. But it requires heroic powers of resistance and persistence, "to endure to the end."

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Ver. 14.

News flies rapidly. How much more, if it be wonderful news! How much more, if God and angels, as well as men, are interested in spreading it! In spite of frightful persecutions and sufferings the heavenly news was carried, at the beginning of the age, into the whole known world. Col. i. 6, 23. Then, in the most awful and utterly hopeless manner, the old age, the Jewish world came to its end. Following the Jewish, the Roman world broke up, and came to its end.

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judæa flee into the mountains." Vers. 15, 16.

On the very spot where the Lord sat when uttering these words, the enemy encamped to prosecute the siege of Jerusalem. The army was a mixed multitude, made up of idolaters from all nations. Our Lord's words, as reported by St Luke, are very striking: "When you shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them which are in the countries enter thereunto. For these are the days of vengeance, that all things which are written may be ful-

filled." Luke xxi. 20-24. Great numbers accordingly fled, as the army approached; but all those in whom the conceit was built up, that the Jewish people were God's special favourites, and who could not believe that He would suffer the heathen to come into their city and temple, perished. Their faith in God was their destruction.

> "Let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes." Vers. 17, 18.

Our Lord's words are as much in force at the end of our age, as at the end of the Jewish age.

When we see the vital godliness of the Church inundated by the spirit of the world, when its living faith is supplanted by the lust of gain, when wordy strifes prevail, and when the conceit of being God's elect, on the ground of a doctrinal belief, is the only remaining distinction between church-members, and the outstanding community, then it can be to no one's advantage to enter into the fellowship of the church, or to concern himself about her garments, or traditions. Let him rather go up into the mountains of heavenly contemplation and peace; and wait and watch for the morning of the new age. Leave your house and clothes, and *save your life*, the life of God, the life of Christ, in your soul, the life of Divine Charity and obedience.

At the end of the age, the coverings and subterfuges of a decayed church must be destroyed to make way for Christ's living, pure, harmonious truth. Hard, arbitrary, and narrow forms of thought must be dissolved, by the Heat of His new coming, and be replaced by larger views of God's Love and purpose.

> "And woe unto them that are with child, and to them that give suck in those days." Ver. 19.

As the condition of an expecting mother, or the charge of a sucking child, in times of terror and peril, would greatly aggravate the distress: so those in whose spirits the new and coming form of God's kingdom is conceived, or who have the holy and tender charge of His new-born

Truth, must reckon upon peculiar sufferings, in times of Pharisaic unbelief, and worldly perplexity.

"But pray ye that your flight be not in the winter, neither on the sabbath day." Ver. 20.

The flight from Jerusalem did not take place in the winter. But Josephus says: "The city was taken by surprise *on the Sabbath day.*" The Jews were not able to discern God's new age, but they had great confidence in antiquity, and were far too pious to think of fleeing on "the Sabbath day."

Great religiousness of a formal, and self-imposed kind, characterizes every church, *at the time of its end.* Let us pray that our flight into eternity may not be in the wintry coldness, which always underlies the fervour of the carnal life, nor in the Sabbatarian formality, with which it is speciously cloked.

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Ver. 21.

It is well known that the tribulation at the taking of Jerusalem, exceeded in distress and horribleness of detail, any thing that the world had ever witnessed. Another fulfilment of these words awaits Christendom.

"And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Ver. 22.

Had not the days of judgment on the Jewish people been shortened, no single Jew could have survived. But God had a remnant among them, for whose sake the days were shortened.

Likewise concerning the future time of wrath which will come upon all nations, and especially on Christian nations, it is written that for His children's sake, God will cut short the work in righteousness. Indeed, it was when speaking of the final sorrows of the earth that our Lord said: "When these days come to pass, *then* look up, and lift up

your heads, for your redemption draweth nigh." Luke xxi. 28. The days of vengeance are days of special hope. Great tribulation is a sign to true faith, that the golden age is making great haste to come.

> "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not." Vers. 23-26.

Under perplexity and distress, when earnest men in all nations are looking for the Right Leader, then, specially, as our Lord warns us, false leaders will arise. The most dangerous of all false teachers come in Christ's Name, and accompanied with a magnetic animalism of religious zeal. Falsified Christian teaching deceives greater multitudes than any form of vice or sin. Satan and his hosts are consummate Jesuits, and play their most successful part under the name of Jesus. Neither the name of Christ, nor "trusting in the blood of Christ," as canting piety phrases it, will serve any one, in whom the new nature is not forming.

> "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together." Vers. 27, 28.

The Son of Man lighteneth in all His new natured sons and daughters. The glowing fire-breath of His Holy Love runneth through and through them, as the summer-lightning playeth from east to west. He is the East out of which it comes: His sympathetic children on earth are the West.

But "the carcase"! There is no play of Divine lightning through a dead body. By the term carcase our Lord distinguishes the vast and complex organisation of world-christianity. Sensual men of every type, and evil spirits,

are in association with Christendom, as so many birds of prey, attracted to their feast. "The merchants of the earth are waxed rich through the abundance of her delicacies." Rev. xviii. 3.

**"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Ver. 29.**

(Compare Luke xxi. 25, 26.) Every coming of Christ has world-wide bearings. The power of His breath affects the whole frame of things. It touches and agitates all elements. In its descent, as an inner atmosphere within the atmosphere of our planet, it meets the impure and malignant vapours that steam up from hell, and occasions earthquakes, disastrous winds, epidemics; in nations and in churches, perplexity; and in the bodies and souls of men, a sense of insecurity and unrest. The nations are shaking, and effete ecclesiasticisms are shaking. The world is full of signs and presages of the coming struggle between the Breath of Christ, and the universal corruption of the prevailing order of things. A great and serious crisis impends.

The pressure of Christ and His kingdom is that of a divine-electric element, within the inmost principles of nature.

In terms similar to those which our Lord uses in this verse, the prophets foretold the destruction of Babylon, the destruction of Egypt, and the end of the Jewish world. Isa. xiii. 10, Eze. xxxii. 7, Amos ii. 30, 31. We are compelled therefore to recognise a symbolic use of the terms "the sun, the moon, and the stars." They signify the essential glory of love, the reflection of faith, and the heavenly lights of virtue, which are darkened, and fall to the ground, in the decadence of the Church. Heaven's stars fall and are quenched in the all-prevailing element of self-love. It would be absurd to suppose that the stars of the firmament which are suns, and many thousand times greater than the earth, could fall into it.

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Vers. 30, 31.

The scene of our Lord's coming, its glory, and its judgments are not first of all in our earth, but in that greater earth of spirits, where all the tribes of departed men are gathered together. This spirit-earth, the Sheol of the Hebrews, and the Hades of our New Testament, being immediately under Heaven, its inhabitants are naturally the first to see the signs of our Lord's movement. "*They* shall see the Son of Man coming in the clouds of Heaven with power and great glory." All sections and tribes of merely nominal Christians will view the signs with dismay and terror: on the other hand, those in whom His New Humanity is inwrought will hail the signs with purest joy.

Our Lord distinctly teaches that judgment cannot be effected, nor apparent Christians be separated from the truly regenerate, until they come into the spirit-earth, or otherwise, until the sphere and reign of heaven open themselves on earth, when His angels will discover the interior and actual condition of men. Matt. xiii. 41. "It is appointed unto men once to die, and *after death the judgment.*" The purity and force of the Divine Life in angel men will speedily attract those who are in sympathy with the same, but repel others who have no inwrought participation. And thus those who on earth had only a surface relationship with each other will be "severed."

The more magnetic earth, into which men go by putting off their animal body, Christ Himself passed into after death, and continued His ministry there during the forty days which preceded His ascension to Heaven. "I am not yet ascended; but tell my brethren I do ascend to My Father, and your Father; and My God, and your God."

The following Scriptures, referring to the intermediate

region, may be quoted here. Jacob says: "I will go down into Sheol to my son mourning." Gen. xxxvii. 35. David says, Ps. xvi., "Thou wilt not leave my soul in Sheol." Having gone up from this earth of spirits into Heaven our Lord appeared to John, saying, "I have the keys of Hades." Rev. i. 18. Paul, boasting in Christ, over this region, says: "O Hades, where is thy victory?" At the close of His ministry at Capernaum our Lord exclaimed: "Thou, Capernaum, art exalted to Heaven: thou shalt be thrust down to Hades." Speaking of the rich man, these were His words: "He died, was buried; and in Hades he lift up his eyes." In other places this region is spoken of as "under the earth," and sometimes as "the lower earth." "Now that He ascended, what is it but that He descended first into the lower parts of the earth?"

The pressure of the Lord's power and glory on the earth of departed spirits, stirs, in various ways, the hearts and thoughts of men on our planet. Portents abound in the whole mental firmament. The marvellous progress in scientific discovery, especially in the more occult elements, in photography, telegraphy, phonography, magnetism, electricity, is a sign of much significance. The service of electricity both as a light and a motive power, should be ascribed to a movement in the secret invisible world of cause. The grave concern of all ecclesiastical bodies at the daring enlargement of thought, which they can neither restrain nor control, together with agitations in the whole political world, must be traced to the same source. The old age is sinking below the horizon, the new age is making morning in the sky, and in the thoughts and hopes of men.

"Now learn a parable of the fig tree; When his branch is yet tender and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Vers. 32-34.

A beautiful parable! You know, by its signs, when

summer is nigh. "So likewise when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand," Luke xxi. 31. When old things and methods are passing away, when swifter means of communication prevail, when the thoughts of men are everywhere being liberated, when exquisite mechanical inventions, too numerous for record, are promising future generations new facilities and immunities, new comforts and dignities, when multitudes in the nations, and multitudes in the churches, become impatient of things as they are, when all men's hearts throb anew, some with fear, and some with larger sympathies, and expectations, "Know ye that the kingdom of God is nigh at hand:" that the Breath of the Lord's new coming is quickening the souls of men. Old conceptions of Scripture recede from the affections of men, "because God's fuller presence is inspiring diviner conceptions. The Love-Sun of Eternity is quickening everything. God's fig-tree, the Human race, is throbbing, tingling, with new life, and putting forth new leaves. "We know that summer is nigh." And if these signs do not compel you to recognise the operation of Divine causes: you should at least hear the Lord asking you anew: "*How is it*, you do not discern the signs of your times?"

The Secret Power, the Hope of all nations, is slowly hasting to "make all things new." The governments both of the world and of the church, are quite conscious of the pressure of some innovating Power, and they are alert, rolling great stones of defence at their doors. But the Beautiful Power laughs at the stones, operates through them, and in due time, will melt them into thin air, by its "fervent heat."

"Verily, this generation," this race, of the Jewish people, "shall not pass, till all things are fulfilled." Is it not a very remarkable exception, in the case of a dispersed nation, that the Jews who for so many centuries have had no national existence, and have been broken and scattered over the whole earth, should nevertheless be preserved as a distinct race? Nor must any amalgamation be looked for

between them and other races, until the Lord in His new coming of "power and great glory," shall win the residue of them at once to Himself, and into unity with His New Human race.

"Heaven and earth shall pass away, but my words shall not pass away." Ver. 35.

Whoever believes in his heart that the Lord Jesus Christ is the reigning Head of the fallen creation, must inevitably be looking for "new heavens and a new earth." For in His Divine-Human condition, heaven and earth as they now are, have already passed away. And every one in whom Christ has become a new Life, is, in his own experience, at the beginning of a new heaven and earth. "If any man be in Christ he is a new creation: old things are passed away; behold! all things are become new." 2 Cor. v. 17.

The Heavens and the earth are old, but the Divine Humanity dates from "before the worlds were made." The Son of God, whom Jesus of Nazareth represented in the earth-form of our flesh, is the "Ancient of Eternal days." The words of His mouth have a firmer basis than the phenomena of heaven and earth. Compared with Him, men on earth and men in heaven are but organized vapour. He is substance. Earth and Heaven shall change and change; "but Thou remainest." "Thou art the Same."

Of the changes which Heaven and earth shall undergo, He is the Cause. "He will reconcile all things to Himself." The forces in Him are supreme, and will ultimately "subdue all things" into harmony with His Harmony. "Heaven and earth shall pass away,"—passing into new conditions,—"but My words shall never pass away."

Even our spiritual heaven, namely, our highest and holiest thoughts will be superseded, and again and again be superseded, by diviner and diviner thoughts. In like manner, the wisdom of the angels in all the heavens, is constantly giving place to riper fuller wisdom. And the forms

and appearances of things in the Heavens are ever dissolving, and forms of purer substance, more composite, and more harmonic, are ever coming into view. But in our Lord's words the formative and transformative Wisdom of Eternity, is immanent.

When men fixed the meaning of His words, as they thought, by their delineations, they committed an unknown wrong against Him, and against the future of the human race. The conceptions which the men of the future shall have of His words, cannot be defined before the men come.

> "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Ver. 36.

Hitherto His words have been concerning the steady motion and progress of His Heavenly-Human kingdom towards the earth; but now He speaks of the great crisis, when the conditions of the Heavenly kingdom shall prevail, and take possession of the elements, and of the souls and bodies of men. See Rev. xxi., xxii. The atmosphere of Heaven, within which is the Breath of the Lord, is invading the earth's atmosphere, by secret gates, through His Heaven-renewed sons and daughters.

In answer to their yearning desire, they are being interiorly qualified and prepared for the New Age. And, hiddenly to the world, ever greater and greater numbers are entering into the spirit and delight of these sacred bridal-preparations. Their hearts and spirits, inmostly glowing with Hope, are going forth from every other thought and purpose to meet the Bridegroom and the Bride from Heaven. It is not possible by any other symbol to express the intimate and blissful relationship subsisting between the Lord and His New Human race. The purest passion that the human breast ever knew, is even now spreading from one to another, and bringing the kindled spirits of all nations into more direct communication with Heaven, and with each other.

But at what day, or hour, the Divine-electric element, called Fire, (the fire of Holy Love,) will have so far affected

and transmuted the earth's atmosphere, as to quench the present natural and animal-human life, is hidden. But that is the end, which is stealthily approaching. "The day of the Lord will come." The causes are in operation: the new Human race, strictly Christ's race, the new encompassing heaven, and therefore, also the new earth are hourly coming like a new summer, which the spring months in vain fight against.

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Vers. 37-39.

Though no one in earth, or Heaven, foresees the precise day or hour of the crisis, "which the Father hath put in His own power," it will resemble a former ending of the race, when few persons were found duly qualified to be connecting links between the old race and the new.

Our Lord distinctly says: "As a snare shall that day come on all them that dwell on the face of the whole earth." By "that day" understand the crisis which shall bring to a final end the old corrupt race. Luke xxi. 35. Survival belongs only to the divinely fit. "The day of the Lord so cometh *as a thief in the night*," is the testimony both of Peter and Paul. 1 Thes. v. 2, 2 Pet. iii. 10. The atmosphere charged with the intense power of the Lord's Breath will cease to be adapted to the present animal race of man. For which reason it is called "The Day of God." Speaking of this issue, Jesus said: "Watch and pray, that you may be accounted worthy to stand before the Son of Man." Ver. 36.

What an awaking it will be for natural men, when they find that the very world is taken from them, through the prevalence of an atmosphere which they are unable to breathe. They will then perceive the force of words which they never heeded before: "Who may abide the day of His coming?" "For with the Breath of His lips He will

slay the wicked." "Behold! the day cometh that shall leave them neither root nor branch." To all Christ-prepared men and women it will be the rising of the Sun of their new Health, whose morning beams will bring intense quickening, and exquisite delight.

> "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." Vers. 40, 41.

"Verily I say unto you, that more than a prophet" has declared these things. St Luke adds: "Two shall be in one bed, the one shall be taken, and the other left." Luke xvii. 34.

When the crisis comes there will be twos all over the earth, in opposite spiritual conditions. There *are now*, indeed, every where twos who are only together outwardly, but who inwardly are essentially divided. Inmost separation, will in due time fulfil itself in external severance. At any moment night or day, let the Lord's element prevail, and one would be taken, and the other left;—one entering the new element, as being congenial with his life, and the other left out, as being not able to breathe it. Two are labouring in the same field, two grinding at the same difficulties, two lying in the same bed, two reposing in the same form of doctrinal belief; but *the life in them* is as utterly distinct as is the world of corrupt human civilization from kingdom-of-Heaven-civilization. Ultimately it is the inmost life which will unite, and divide;—unite if it be sympathetic, divide if it be antipathetic.

What partings! The eternal kingdom will only infold its legitimate heirs. The corrupt race will not be permitted to hold this earth in possession. It is decreed to divine humanity. If the wife has the inwrought divine humanity in her, and the husband not, one will be taken and the other left. Here a brother and sister are living in apparent unity, and there, two sisters, and there, two brothers; but in each of the twos only one of them is breathing the Divine element. One, therefore, will survive, the other not.

If any one desires to know whether he will be able to bridge over the gulf which divides Adam's from Christ's race, let him ask himself the simple question: Am I breathing the essential element? Or, am I only a natural man breathing natural air? If I leave out the Divine atmosphere, and breathe it not, it will leave me out.

In Christ's Humanity, the order of the universe is restored, and it must prevail. What we call, in our planet, the natural human race, is foreign to God's order, and must be extinguished. Its days are numbered. The forces of New Humanity, under the Divine Man, our King, are gathering.

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Vers. 42-44.

To this oft repeated warning of our Lord, "Watch!" must be traced the names, Gregory, and Vigilantius, which were so common in the early church. "What I say unto you, I say unto all, Watch!" "Take heed! Watch and pray: for you know not when the time is." "Watch therefore, for ye know not when the Master cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping." Mark xiii. 33-37.

Our every day life must be the sphere of our watching. Only those are watching who are carefully desirous that the atmosphere of Heaven should come into their breath and occupation. On the earth, Heavenly life is earthly work, with the heavenly element in it, as motive power. A spirit of watchfulness and prayer will greatly facilitate the deposit of eternity's substance in the soul. And those who are most fully impregnated and pervaded by it, will be sweetly at home in the Divine element, whenever it prevails, or when, by death, they meet it on the borders of eternity.

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods." Vers. 45-47.

The faithful and wise servant looks into time and into eternity with his Lord's eyes. He estimates this present passing world with His Lord's judgment, He loves men with the Lord's love, bears with them in the Lord's patience, and ministers to them the Lord's spirit. If He does not live in the sphere of the Lord's presence, and inbreathe the atmosphere of eternity, how can he be to men "in Christ's stead"? Absolute faithfulness to God and to men, (equally true and tender,) combined with the wisdom which gives the right measure of Truth, in the right method, and in the right season, is very rare. Hence our Lord's question: "Who then is a faithful and wise servant?"

What a thrice blessed relation must subsist between such a servant and the Lord! With what joy such an one will hail the influx of the Divine Presence! Unworldlike, unselfish, ingenuous, faithful, child-like man!—a great trust will be confided to him in the eternal Home-Kingdom. Promotion!—"when his Lord cometh."

"But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Vers. 48-51.

Observe that only those are permitted to be rulers in the Kingdom, who serve the ruled. Those who serve themselves of others, our Lord calls, evil servants. To make self the end, is the heart and head of all evil. The good servant, in his Lord's absence, has no other desire than to serve his Lord's ends. The evil servant

finds, in his Lord's absence an opportunity of exercising his own will, and of promoting his own interests. He loves the present order of things, both in the world and in the church, too much to desire the immense changes which the coming of the Lord, in His kingdom, will introduce. From His mouth we hear, "Lord, Lord;" but self and the world are in his heart. He unites in himself the extremes of laxity and severity. In his judgment of those who differ from him he is severe. His tongue becomes a sharp sword, to smite his fellow servants, who are more Christ-like than himself; but towards those of his own party, he is all sweetness and charity.

He is a divided man. Officially, he is in his Lord's house, and delights in the honours and emoluments thereof; but in heart and soul he belongs to himself, to his party, and this present world.

Of all attainments, self-knowledge is, perhaps the last and most difficult to acquire. Few men are real enough, to be in the habit of inquiring what principles and affections are most cherished and built up in them. They are surrendered to great institutions, they hold the traditions which have been delivered to them, they serve the prevailing form of things; but what disclosures will be made to themselves and others when the affections which are actually dominant in them are laid bare. What an awaking! —when concealment is no longer possible, when the inmost life must come forth and become outmost, when the self-seeking world is no more, and when the earthly form of the church is no more!

Our Lord speaks of the final chagrin, and mortified disappointment, of those, who, under His Name, served themselves, on finding their life cut off from His Life, and from the one Divine human life of His eternal kingdom; and moreover their own life cut asunder, their professional life being one thing, and their inherent actual life quite another thing.

The kingdom of Heaven is not an ecclesiasticism, but the genial life of two grand loves, glowing in child-like

men and women, the love of God, and the love of serving others.

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## CHAPTER XXV.—*The discourse continued.*

> "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. Ver. 1.

"*Then*,"—that is, when the age which began at Pentecost comes to its close, and the fingers of the New Dawn are beginning to touch the souls of men,—"*then* shall the kingdom of Heaven be likened unto ten virgins," myriads of whom presume that they are safe for Heaven, until the holy angels and the sphere of the Lord's Presence, compel them to see that they have not the required nature.

Instead of the reading of our version, some ancient versions have: "Went forth to meet the Bridegroom *and the Bride*;" which indeed is adopted by Wiclif in his translation of 1380, and the same is the reading of the Rheims version of 1582. Moreover, it is certain that whenever the Lord descends into the earth of the departed, His kingdom will accompany Him. And St John, who saw in vision the kingdom "coming down from God out of Heaven," moving towards the spirit-earth, calls it the Bridal-kingdom.

Now, if the Lord and His glorious kingdom of regenerated men and women has been coming more and more into the spiritual earth, and if great judgments have taken place there, and great multitudes of its inhabitants have been organised after the pattern of the heavenly kingdom, it will account for the new warmth and liberty, which, during the present century, have been coming into the souls of men, and for the larger, clearer light which has been coming into theology. All persons who recognise the connection between our world and the unseen world, will certainly trace the changes which have already taken

place in human thought, and the greater changes which are still pressing, to hidden causes.

"And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept." Vers. 2-5.

Those who go forth to meet the Bridegroom and His Bridal Kingdom, are apparently one people, with one object in view, namely to be received into His Kingdom, as members of the Lord's New Human race.

But as the Kingdom comes nearer, a very solemn discovery is made. As soon as their actual characters are disclosed, it is found that there is no bond of fellowship between them. They agree in regarding the letter of the Word as their lamp; but only a portion of them have been careful to furnish the vessel of their heart with its quickening Spirit. Folly takes the Word, but misses its Vital Element. Folly believes in redemption apart from regeneration. Till the coming of the Lord, it is not known who have His Life, and who have only a doctrinal faith.

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." Ver. 6.

The coming of the Bridegroom-Judge is said to be "at midnight:" that is, at the crisis between the two days, —when the old age is ending and the new age beginning. Not only those who are selfishly looking for "salvation," but those also who are earnestly seeking newness of nature, are found in a slumbering condition. "All slumbered and slept." The breath, the light, the glow of the New Morning are in the sky; and still they sleep. They are startled with the announcement, that the long-expected Coming is actually here.

The pressing sense that concerns every one of us, is, that

we are nearing the end of natural life. Whether by death, or the invasion of the Divine atmosphere into our world, the morning, which will judge us, is hastening.

> "Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves." Vers. 7-9.

To Him the lamp of our belief and hope will be of small avail, if the Essential Oil of the Bridgroom's Life be not in our heart.

We must personally acquire the Oil of His eternal joy,—"buy it for ourselves;" otherwise the lamp of our Christianity will but increase our confusion. The foolish may never see, till the breath of Christ painfully searches them, wherein their relationship to Him differs from that of the wise; but they will then see. Every species of outward religiousness will be an expiring lamp when the Glory of Christ appears. The Bridal Kingdom of Eternity is not an ecclesiasticism, not a church, but the Life of Christ in the inmost closet of the breast.

> "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Vers. 10-12.

"They that were ready, (virgin-souls of both sexes,) went in with Him to the marriage." They went "with Him" because they were His Bride. To those who were not thus ready, the way instantly closed. Between the inmost, or bridal Heaven, and lower, or remoter heavens, there is a shut door. It is open to the Bride, not to servants. Every one's central love, or life, becomes his way in eternity.

"Lord, Lord, open to us," will not open the bridal Heaven, nor will any plea on the ground of belief, and

ceremonial habits, avail. Heaven's bridal Life must be in the inmost vessel and sanctuary of our nature, or we shall find a closed way between us and Christ's central mansion.

In heavenly society there must inevitably be those who are central, and others who are intermediate, and still others who occupy the borders and remotest circumference. As planets have their own orbits about the sun, so have the heavenly circles or mansions of the human race about Christ. We may be sure that on no other principle will any be able to enter into the central sphere, than that of their intense virginal and wifely relation to Christ. ("The Lamb's wife hath made herself ready.") They are those in whom the last remains of the natural, animal selfhood have been purged away. In the Lamb's Life they have washed their robes lustrously white. Therefore they have come into the marriage mystery of eternity.

The most glowing melting purities, and the tenderest mercies, ray out from this centre, and reach the ends of Heaven. Both heaven and earth are bathed in a spirit of Love, which comes from the inmost or bridal circle. The Lord speaks of His coming from the sphere of His Divine Glory to the earth, as His "return from the wedding." It is from this central heaven, that the last and crowning condition of human life on earth, is to come down. Every previous dispensation will sink into dimmest shadow, as the intensely glowing, joyous affections of the Heart of Heaven, evolve themselves in human bosoms.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Ver. 13.

(See Chap. xxiv. 42-44.)

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one: to every man according to his several ability; and straightway took his journey, etc. etc." Vers. 14-30.

The teaching of this parable is, that the Lord has given more or less of His eternal money, "to every man according to his several ability," for use and service, during His absence. He is taking a wide circuit into a far country; but on an unexpected day He will return, and inquire what increase His money has made.

"His servants" are clearly a very distinct class from "the bride, the Lamb's wife." They know not the marriage covenant, nor are they guests, nor virgins, anticipating the relationship. They are honoured servants, who have received in trust their Lord's money and goods, and are looking forward to a day of reckoning, and the reward of their labour. They are rather in His service, than in His secret. If in any measure faithful they shall be saluted with "Well done!" and inherit their own recompense, dignity and joy.

To bring His life into the daily affairs of our life, to embody His life in our love towards men, to serve them in the spirit of His Life, will double our own possession of His Life, and secure corresponding honour and delight in heavenly society.

Both in this world, and in eternity, the Joy of His Life is what pre-eminently serves Him. He has been served by conscience, by zeal, by the self-love of party, and by the solemnity of Sabbaths and sacraments; but the service of Joy is yet in reserve. It is the service of the future. "Enter into My Joy,"—the Joy of Infinite Love. A sweetly commanding authority, and an unmeasurable influence are inseverable from the Joy of the Divine Life.

Proportional to thy use shall be the bliss of thy life, and proportional to both, thy final influence and authority.

If God's money which has been committed to you be not brought into your daily life of use, you rob your own nature of all royalty and confidence.—You will be afraid of God and think Him hard. If you have not a glowing personal experience of the Life of Christ in you, the Love of God will be an unreality to you, and it will not be possible that it should create in you the new, bright, happy nature.

You will sink down into the cold darkness and hardness of your own selfhood. Man, void and empty of the glory of Divine Love, is as much his own eternal darkness, as our planet would be, dissociated from her sun.

Whether he bring it into life and use, or not, every man has the Christly-germ in his nature. It is sown in him as the possibility of his own perfectness. He may stifle it, he may bury it in the earth of his transitional nature, and finally yield it up, as not belonging to him, as having never been wrought into his personality. What can such a man do but go away from the glorified race, to his own kind, into his own condition, which, compared with Heaven, is "outer darkness."

"His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Ver. 21.

A teacher's interpretation and exposition of these words, will be found to depend much on his conception of the sphere of Christ's rule and dominion. If His dominion be limited to churches and Sunday assemblies, His 'Well done' will clearly be of very limited application: but if His dominion be over men, and over all human relationships and affairs—then household servants, and field servants, captains and mates of ships, boys and girls at school, young men in shops and offices, mothers in the management of their homes, matrons of the poor-house, and men and women in every department of life and service, must be taught that Christ regards them as being in His service, that nothing here is foreign to Him, that He takes note of every work done by any human being to any other human being; and every work kindly and well done may reckon on His "Well done."

Let it be borne in mind that "the Earth is the Lord's and the fulness thereof, the world, and they that dwell therein," and we shall at once discern the folly and injustice of assigning to His words a merely religious or ecclesiastical

application. Whoever is the Head or Ruler of *a class*, the Lord is not. The *kingdoms* of the world are His; and the kingdoms include the churches, but churches do not include kingdoms. We do not find Him saying to those who represent Him, I appoint unto you a Church, but, "I appoint unto you *a kingdom*, as My Father hath appointed unto Me." "I give Thee the uttermost parts of the earth for Thy possession." "*All nations* shall come and worship before Thee. For *the Kingdom* is the Lord's, and He is Governor among *the nations*."

The industries of the world, therefore, are in His service. And the obedience which it is certain He will honour and reward, is service rendered to men.

2. A pleasant vision rises before us not of priests, not of monks, not of clergymen and their religious constituencies; but of all those who have done any thing by which others were served, or comforted. All craftsmen of whatsoever craft they be, shall have Christ's approval of every piece of work honestly and faithfully executed. Nothing escapes His notice. 'Verily, verily I say unto you, the least service done to My poorest child, shall in no case fail of its reward.'

3. The "talents" which God has given to men consist in genius and ability for doing the every day work of this world. The wisdom displayed in plowing and breaking the clods, in sowing and thrashing is expressly ascribed to God, and declared to be His wisdom in man. Isa. xxviii. 23-29.

God is with shepherds and ploughmen; He goes forth with sowers and gardeners, and takes pleasure in their operations; He calls reapers and fruit-gatherers to enter into His joy; for ripe-corn and vine clusters, and fruit-trees with their burdens of delight, are the Creation of His Love. He gives Himself freely to corn-grinders, and makers of bread, to bakers, and all cooks. When He says: "Feed My sheep," and "feed My lambs," He means what He says. Men and women *are His sheep*, and their little ones are *His lambs;* and He wishes all who are occupied in providing

and cooking the meats and drinks of His human family, to fulfil their service for Him. He is Himself most careful and exact, in selecting and embodying the ingredients of the cereals and roots of the earth. The form, the flavour, the bloom and fragrance of His fruits give evidence of most loving thought. And whoever begrudges the time required to make the family meal a pleasure to the eyes and to the palate, dishonours Him. My Father labours in great patience to bring forth bread-corn and fruits out of the earth. How, then, can He say "Well done"! to a careless cook or a slovenly housekeeper? Every species of service which meets and supplies human wants is Divine service. God takes care of oxen and feeds His sparrows. Shall He not much more feed His mankind! Observe that He answers the prayer, "Give us this day our daily bread," through His farmers, His millers, His bakers, His confectioners and cooks. It is He who refreshes them by His tea and coffee planters; and those who pick the leaves and berries are His servants. The food-supply is quite as honourable as high school, or university supply. The home-table is not less Divine than the pulpit. Let preparation for each be done for God and to God, and He will as surely say, 'Well done to the mother, and to the table-maid,' as to "the eloquent orator." Indeed household, and other servants, are expressly exhorted to do their work as to the Lord, in the certain prospect of receiving from Him their reward.

And if homes and tables are in the service of God, so are quarry men and miners, stone-masons and joiners, plasterers and slaters, plumbers and glaziers, &c., &c. How could God give us homes without these?

4. Therefore, in order to form a character for eternity, and for Eternity's honours and rewards, no one need go out of the common, every day service of this world. 'I want to serve God,' says one. Then mend thy neighbour's shoes, or wash his linen, and do it for God; and if thou doest it well and faithfully He will smile on thee as thou doest it, and after thy death will say to thee, "Well done, good and

faithful servant." Ye engineers and engine-drivers, ye type-founders and setters of type, makers of implements and all artisans, your callings are all honourable, put on dignity: in serving your race you are serving God, and may reckon upon His smile and reward.

5. I purposely do not mention the learned professions, because the gentry who represent these have a sufficiently high opinion of themselves. It is a most melancholy instance of human perversity, that persons who are the least useful imagine themselves the most distinguished.

Curiously enough the class who by way of emphasis are called "ministers," think themselves specially fine people, because they do not minister towards the every day wants of men, but pass by all labourers on the other side of the way. For my own part, now that my eyes are open to the impartial rule of Christ's judgment, I am deeply humbled that I have fallen into the number of those who leave all the every day burdens of the world, on other men's shoulders, but who themselves touch them not with one of their fingers.

6. Let no one say that Christ has more respect to churches than to workshops, to priests and clergymen than to artisans; for His Life bears abundant evidence to the contrary. The men with whom He had least sympathy were the ecclesiastics. With scribes and expositors of Scripture, with those whose services were chiefly confined to the Sabbath day, He would not be identified. He loved the Common people; but had the strongest distaste for those who thought themselves specially entitled to His attention. He was hated exclusively by the priests and the leading men of the religious class. *They* stirred up the people against Him. He must not be allowed to teach the youth of our generation. They preferred Barabbas to Him. Him they judged worthy of death.

7. As He was in Judea, He is for ever, the Friend of the people. He devoted His youth and manhood to mechanical industry. As distinct from the Sabbatarians, He was an every-day Man among every-day men. At the age of

thirty He began to be an every-day teacher and healer. But He taught after a very original manner, and "not as the scribes;" that is very humanly; and had only the authority of God for His warrant, and not the authority of tradition, nor of the Church. But even during the two or three years of His more public life, He gave out more of His strength and virtue in healing than in speaking. It was to serve that He lived. "I am among you as He that serveth." His sympathy did more than His words. Therefore the poor, the suffering, the sinful pressed about Him. Virtue streamed out from Him into them; the sick went away healed, the sinful forgiven, and the saddest with a beam of new courage in their hearts.

8. It is impossible for me to say, how much I deplore the fact, that the thoughts of men separate Christ from their common callings, and that they build for Him stone-churches to be solemnly visited one day in seven. Hence we have knavery in the world and cant and hypocrisy in the church, and no through and through consistency in human character. The Christ of men must be delivered from the professional class, called ministers. So long as He is supposed to be the Christ of Churches only, He will not be known. Christ's delights are with "the sons of men," and not specially with Churches. There are more men in workshops than in Churches. Moreover men are six days at their industries, and only a brief part of one day in their Churches. Christ is most where men are most. He desires not only to go with men to their daily work, but to go in them. He wishes Himself to be the Workman by them.

9. To do the humblest work in His Spirit of Love, is to partake of His goodness, and to do the work well, is to be "faithful." "Well done, thou good and faithful servant." It is vain to think that God can be served, if men are not benefited. God is in man, in woman, and in child. If anything therefore be done to help or comfort them God is served. Every work done for the neighbour's benefit goes straight to His heart. A cup of cold water in Love's service shall not fail of His reward.

10. "Well done." "Enter into My Joy." In contemplating the Divine Joy, and our own eternal joy, it is of essential importance to remember that it is the joy of serving. God serves, waits upon, provides for, every living thing. The sun, the air, the sea, the rain and the dew, are forms of His service. Earths, stones, metals, and woods are created in view of human wants. Blacksmiths, masons, joiners, and all manufacturers simply work with what God has put into their hands. God works into men's hands, and works through their hands, to provide food for all mouths, and clothing for all backs, just as by the brains of other men, He provides the instruction of science, the luxury of art, and the inspiration of music. God's joy is the joy of ministering. All angels, who are simply perfected men and women, are "ministering servants." Their daily joy consists in going forth into the whole universe to be channels of God's help to others. They hearken to the voice of His word, and do His work, in strengthening their weaker brethren, in comforting the sad and lonely, in alluring into repentance, and thus out of sin, all who are suffering from their sins, and in delivering from death such as are overcome by death.

And Divine Jesus, made higher than the heavens, the Supreme Head of all Heavenly, as of all earthly Humanity, finds His Supreme Joy in being the Supreme Workman. My Father worketh, and I work by Him, as He worketh by Me. Christ is Divine Humanity for humanity. The humanity of the angels is receiving new breadth, manifoldness, elevation and intensity from Him. He leads them into greater honourableness, and blessedness, but only through greater usefulness.

He has descended below all fallen things to take them up. He has ascended above all things, *that He might fill all things.* He fills all things, by giving Himself into all things.

11. It is by His motion in all men that He draws all men to Himself. He draws the artist to Himself as an artist, and through his art. He draws "the players on instruments" to Himself through the harmony that He

secretly plays into them. He draws unsophisticated working-men to Himself, not by his priestly bearing, nor by sacramental efficacy; but by the charm and naturalness of His Humanity.

He is as loving as His nature is great. He is giving us an opportunity, in His absence, of doing little things in His Spirit, that, by and by, He may promote us to rule, in His Joy, over many things. He will astonish every one by the generous estimate which He forms of the smallest service. My daughter, you did little every-day things cheerfully and well in My Spirit, enter into My Eternal Service, and share therein my Eternal Joy. My son, your Service was greater than you thought. You had much to bear, and you bore it: you had much to do, and you did it without murmuring. You shall serve Me now in My Eternal household. If He loves His mankind enough to assume their sins, and to die for them, He loves them enough to find something in the very unlikely to approve and reward.

But none of His children are either wholly useful, or wholly unprofitable. His most useful are only useful "in a few things." In the holiest, His pure judgment will find something that is unprofitable and useless,—some affections, some thoughts, and some habits, that must be bound hand and foot and cast into the outer darkness of extinction; and we ourselves shall perceive the love thereof, and more rapidly enter into our perfect lot, when we have lost the evil and unprofitable elements of our nature.

Christ's judgment will be Love's judgment; and Love's judgment will be the best possible judgment for Every Creature. Let Christ be judge. Let Jesus who loved me, and gave Himself for me, judge me; and to whatever humiliation, or pain, His judgment shall put me, it shall be for my Eternal good.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and

> he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in, etc. etc." Vers. 31-46.

Our Lord concludes His discourse by dwelling on the effect of His coming on those whose relation to Him is one of utter unconsciousness. And these are by far the largest class.—"All nations."

Many are not a little anxious to know what will be the destiny of these masses. The Lord has not left us in suspense. He has most explicitly shown on what principle many of them will be gathered into His kingdom, while others of them will be severed from Him. It appears that quite as large a proportion of the ignorant, as of the other classes, will find acceptance with Him, take their place at His right hand, and be welcomed to His kingdom. To millions of them He will give the warm welcome: "Come, ye blessed of My Father, enter into the kingdom prepared for you from the foundation of the world."

Observe, that the qualified, and the unqualified of the heathen, alike testify that they knew nothing of Him. 'When saw we Thee," &c., &c. We never heard of Thee. How is it then that so many of them are found to be heirs of His Father's kingdom? Hear from His own lips: 'Inasmuch as you were disinterestedly kind and serviceable to your neighbours and fellow creatures, you were kind and serviceable to Me. I saw every one of your acts, heard every one of your good words, and felt them in My heart.'

We find then that the principle of salvation is independent of the knowledge of our Lord's person, and of His life in our flesh. The principle is that of goodness, charity, mercifulness, in which self-interest has no place. 'It gave you pleasure to serve and relieve others. This was My Humanity in you. Enter into My kingdom, and continue to love and be loved, to do good and receive good. The

"Come ye blessed," which you hear from My mouth is from the Heart of infinite God, your Father.'

Many who are called Christians, and call Jesus, 'Lord, Lord,' will be found to be more deficient of this essential spirit of goodness; and many among the heathen found to possess it more largely. Many will come from the east and the west, and from the north and the south, wholly ignorant of Me, in whom I shall find My Spirit. The Spirit that brought Jesus into our world, is "the same Spirit" which leads any man, whether an Ethiop, or a Negro, a soldier or a sailor, to render a service of love, or mercy to another.

Between the first and Second Coming of Christ there is little in common. At His first coming His glory was veiled, that men might not be judged. At His Second Coming His Glory is unveiled, that men may be judged.

His Glory will have the effect of separating men one from another, by being beyond everything delightful to some, and painfully distasteful to others. It will be terrible in its action on men and women who have none of it in themselves. "Partakers of His glory" will be at home in His glory. They will be as larks in the morning beams. Non-partakers will flee to hide themselves from what they will call, "the wrath of the Lamb." We shall none of us be known, nor shall we know ourselves, until Christ's Glory reveals the precise relation in which we stand to Him, and to the societies of glorified Humanity.

The King addressing His Divine kindred shall say: "Come, ye blessed of My Father, inherit the kingdom," etc., etc. Come, and see *The* Kingdom of Eternity; come, and see what manner of creation, and what manner of human society, The Father designed for you, and prepared for you, before the foundation of your world. You have seen and known what grew out of the self-love and self-will of men, Come now, and see the purity, harmony, and blessedness of a creation evolved from the Divine Nature. You chose the Father's will, and did it, you lived towards others in the Spirit of His Goodness, Come, and live in a Divine Human World, wherein everything accords with

the will of His Infinite Love. "Whosoever doeth the will of My Father, the same is My brother, and sister, and mother."

Most emphatically our Lord teaches, that the life of Heaven is the delight of ministering to others. His own eternal delight is the delight of doing service. Into this delight, every one who names the Name of Christ, is bound to enter. It is the Spirit of God and of the whole family of God. It secures the perfection of the family and promotes the liberty of every member. Disengagement from selfish aims is royal liberty. And this royal liberty of the individual is rewarded by making him susceptible of the momentum of the Family's blessedness. Whoso serves the community rather than himself, is served by the community, a thousand-fold beyond any thing that he could do for himself. "Inasmuch as you do it to society you do it to Me;" and I, in pouring My Fulness into society, pour society's wealth into you.

It is remarkable that our Lord does not lay positive evils to the charge of those who depart from Him. He simply finds that they have not His life, namely, His Love of serving others. The egoistic life is the opposite of His Life. And when men and women clearly discover that the life which is concreted in them is the opposite of Heaven's Life, they will "go away," and join, or constitute, kingdoms of selfhood, corresponding, as nearly as may be, with the old civilization of the world.

## THE FIRE PRINCIPLE;

### *In its relation to the Coming of Christ.*

YOU might read and read, of combustion, of phlogiston, hydrogen, oxygen, &c., &c., without making any approach towards the knowledge of the open secret, Fire. You might have the latest conclusions, or guesses of scientific men, concerning light and heat, but you would be no nearer an intelligent conception of the principle in question. Nothing is commoner than learned ignorance, with its heavy brain, and stifled insight.

Let us therefore be content to speak of *Fire;* and rather with reverence and wonder, than the conceit of knowledge. With reverence, I say, because to inquire about fire is to inquire about the cause of all motion, life, and generation, in the universe.

Zeno and his followers held Fire to be the First principle, and the visible manifestation of the Divine Essence.

Pythagoras, Empedocles, and Heraclitus maintained the same, asserting that fire gave birth to all things, and that elemental fire is the symbol, and manifestation of the Eternal, Living Fire.

Zoroaster and the Parsees regard the solar fire as merely the throne and medium of the Divine Invisible Fire. They deny the charge of being Fire-worshippers, but admit that as Fire is the supreme element, they regard it with religious reverence. With profound awe and admiration they ask: Does not the Infinite Being, the all-operative Power, manifest Himself as Light? Is He not Love? Which is pure Fire: and therefore, "Father of Lights," the First Beauty, and the cause of all beauty?

Day! Is it not God coming into His Creation? It is not God, but it is surely His garment. "Thou coverest

Thyself with Light as with a garment." His garment is the continent dispenser of His Living Virtue.

2. Light embodies the holiest, the most potent and the most playful Virtue in the universe. It is most manifest, and yet most hidden. It is so mild and sweet that it developes the blade of grass, without drinking up its moisture, or robbing it of greenness. It pulsates in every root and leaf. It opens and colours every bud. It radiates from the human face. It is the tender magnetism which you see quivering in the eye. In another form, in unbalanced proportions, it shivers the oak, and in another, devours iron, as if it were straw.

It assumes ten thousand forms; and yet it is separate and distinct from them all. Solar heat, electricity, light, love, animal heat, the nervous fluid, the emotional fire communicated and received by touch, the bloom, flavour and fragrance of fruit, and the beauty of gems, differ very widely, but they are essentially kindred. Solar heat developes electricity, excites the nervous fluid, stirs life, quickens the love-passion, and glows at once in clouds, rainbows, roses, and human hearts. Between all these therefore there is an affinity, arising from one inherent principle common to them all.

3. The fire of the sun is neither love nor life, but it is a vehicle of both. Every thing that lives, has so much fire. Dying is getting cold, a corpse is cold. Winter is cold. Where there is life there is heat.

In the absence of solar heat, by artificial heat, you can develop vegetable and animal life, ripen your grapes and hatch your eggs; but so called artificial heat is simply so much solar heat, stored up and embodied in coal, in wood, or in animal matter.

4. The Sacred Fire, the Mystery, the Life, which courses from end to end of the universe, which flows in the arteries of all plants and animals, on entering into the material universe, clothes itself with elemental heat, as the medium, and condition of its manifestation. Or rather, which is more strictly true, the Vital Fire pulsating into the material universe, becomes motion or Heat in the solar atmosphere,

and constitutes the glow of all elements. Fire is the Chariot of God. It is His outmost incandescent robe. By it He opens pathways and veins in all matter, for His inflowing Life. If you are wise you will not worship the sun; but if you are wise you will love and worship God in the sun.

5. You touch, with the point of a flame, the unkindled fire-principle slumbering in the paper of your household grate, and having set the fire in the paper at liberty, it penetrates to the solar principle in the wood and awakens it, the fire in the wood finds and kindles the fire in the coal, and the coal gives out its heat to the atmosphere, to the furniture, to the walls of the room, and to the persons in the room.

In like manner the Living Fire which is the Secret Centre of the universe, throbbing into the material creation, becomes elemental heat, which developes all animal germs and vegetable seeds.

Although the vital, essential Principle, it is rather a foreigner, on earth, than a native. It works in fetters and chains, like a captive, but it is always dissolving the bonds by which it is held, and escaping back to its own sphere. Watch any kindled substance, and see with what eagerness the glory returns to the heavens.

6. The material universe is not a heaven, but it is an altar of earth built to God. In their turn all low and lowest substances, climb to the top of the altar, that they may ascend, like Elijah, in fire.

The altar-stairs, by which things tend upward to their Source, are the same stairs by which all things have come down. In the ascent of things behold their origin. Divine laws are circular. Outmost things have come from Inmost, and are on their way back. One Central Attraction governs the universe. This Central Attraction is Love, and Love is the Fire of fire. Therefore it is always projecting its energies, generating; and also always attracting, and drawing Home, its own. Here then, we are at the very Fountain-Head of the law of gravitation. The fact is one thing, the Law of the fact is another. It is a *Living Law*

which inheres in the Infinite Central Love-Fire, and which, after permeating all the Heavens, celestial and spiritual, thrills and animates the utmost circumferences of the material creation.

Take your shoes from off your feet, stand still, and contemplate this Pure Fire, the Centre of all things, which is Life itself, and which glows through and through all visible and invisible worlds. Angels and insects, suns and dewdrops take in their measure thereof, and become lustrous. All life, all love, all breathing power, all development, are from, and in, this One Eternal Principle.

Suppose we cite, for illustration, the human body, which we all know something about, and consider it as a kingdom, or a little universe, having in itself every substance and element; and very diverse centres of operation. There are the digestive organs, a very active centre, constantly appropriating and dissolving the solids of nature; there is the heart a very central and ceaselessly active engine; there are the lungs which are centred in the atmospheres, and the brain which is centred in the magnetisms of the universe. There is the lymph which prevails throughout the whole body, there is the blood another universal, and there is the nervous fluid which is all in all, in this organic, personal kingdom. Yet one fire of life, one personal presence, presides in every centre, and in all the operations and ramifications of the whole body. Withdraw that one Fire of Life, and the activities of every centre are at once stopped, motion is at an end, the liquids congeal, and the little universe of the body is cold and dead.

Now think of the whole visible and invisible universe, of which the human body is an epitome. One Presence, One Principle, is the Sole Cause of activity in every centre, the One Source of Motion and Life, Light and Heat. If you could suppose God to draw into Himself the Fire of His Life, in that moment every sun would be a darkness, every motion would cease, life everywhere be extinct, and the whole universe relapse into its own eternal cold and death. God is God. The Fire of His Life is "the All in all."

7. Through the action of this sweet Central Fire, the atmosphere of our globe has been undergoing a slow process of change, and every organism in the planet, including of course the human body, is being secretly qualified, by its transmuting power. In the imperceptible action and the unhasting process of the Divine Fire, it behoves us to recognise the cause and law of the great changes ultimately to be wrought in the planet and its elements.

The following Biblical prophecies are perhaps in place here.—

"A fiery stream issued and came forth before Him." Dan. vii. 10.

"All the earth shall be devoured (transmuted) with the fire of My jealousy." Zeph. iii. 8.

"The day cometh that shall burn as an oven, and all the proud and all that do wickedly shall be as stubble, that it shall leave them neither root nor branch. But to you that fear My Name the Sun of Righteousness shall arise with healing in His beams." Mal. iv. 1, 2.

"The Son of Man shall come in the glory of His Father, with His angels." Matt. xvi. 27.

"He shall come in His own glory, and in His Father's, and of the holy angels." Luke ix. 26.

"The Lord Jesus shall be revealed from Heaven with His mighty angels in flaming fire;" which is immediately said to be, "the glory of His Power." The "flaming Fire" which brings "Rest" to weary longing hearts, can be no other than the ardour of His Love-sphere: which to the ungodly, or incongenial, will be as "vengeance." 2 Thess. i. 7-10.

"Whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the Brightness of His coming." 2 Thess. ii. 8.

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. Nevertheless we, according to His promise, look for new heavens and a new earth wherein dwelleth Righteous-

ness." (The glowing element of God's Purity). 2 Pet. iii. 10-14.

"The Spirit of His mouth," or "The Sword of His mouth," with which, it is said, He will ultimately "smite the nations," and "destroy the wicked," is clearly no other than the intense atmosphere of His Love, destined to be embodied in the atmosphere of our world.

8. That the change in the condition of the earth, indicated and foretold in the above passages, is quite possible, no one can deny. A more fervent heat, and especially a heat of a more spiritual, and penetrative character, could not fail to affect every element, every substance, and every creature. So intensely vital, and sweet is the Holy Fire, the Love-Breath of the Lord, that the great crisis may be even now stealing upon us, "unawares," "like a thief in the night," "without observation," and therefore without creating alarm. If Lord Jesus loves our earth, and is indeed Lord, is it not certain that He is diffusing more, and ever more, of the Light and energy of His Glory, through the souls and bodies of men, and through the elements of the world? Is not this the Law of His return? Steadily He is involving Himself in His throne, to reign over us. "He shall *reign*." His reign, and the "Day of God," are the same.

Doctor Herschel, it will be remembered, expressed the conviction that "Light is the Source of all substances and the basis of all worlds." We have already noticed that this was the opinion of the ancient philosophers, namely that there is but one species of matter, the diverse forms of which are owing to the different arrangement and relationship of its particles. Sir Isaac Newton came to a similar conclusion, namely, "that Light and common matter are convertible into each other." The pathways are therefore open, in all substances, elements, and creatures for the Influx of the transmuting Love-Fire of God.

Newton's theory with respect to Light, was that "it consists of infinitely small particles shot out with inconceivable velocity; and that these excite the organ of vision. But observe, if the ocean of light which seems to be

emitted by the sun were composed of minute atoms, or *if there were anything material in it*, the immense attraction of the solar orb would act as a retardation of the velocity of Light; and moreover suns of different magnitude would differ in the velocity of their emissions. But this is not the case. On these grounds, and many others equally conclusive, the theory has broken down."

"The undulating theory has therefore supplanted the emissive theory. The justification of this theory is, that it accounts for the phenomena in question, as the other theory does not.

The substance which transmits Light, namely the Ether, has a material existence, while the ray of light has no material existence." Tyndall says: "It is merely a direction."

Science then has done its part to beget in us reverence for Light, by acknowledging that it is an unsolved mystery. Shall we affirm it to be the Open Mystery of the One Eternal Fire of Life, revealing its Presence, in, and through, the tenuous substances of the universe? Then we may conclude that all the suns in infinite space, are but sweeter purer earths, with highly electric atmospheres, which make them so many reflectors and transmitters of the Light, Life, and Glory of the One Infinite God.

9. Prior to the entrance of Moses into the office of Leader and Lawgiver to the Hebrews, God revealed Himself to him in Fire. Suddenly his eyes were opened, he saw the Pure Glow of the Eternal Light before him; and, approaching, he heard a voice out of the midst of the fire: "Moses, Moses, Draw not nigh hither. I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Then Moses hid his face; for he was afraid to look on God." Ex. iii. 2-6.

And at the giving of the law, the Highest descended on Mount Sinai *in Fire.* "The sight of the Glory of Jehovah was like devouring fire." The people were afraid to look on It. The face of Moses, after he had been in the Flame-element of the Divine Presence was a terror to them.

Moreover he sought to impress them with a solemn sense of the responsibility of having seen the Living Fire. "Did ever people hear the voice of God speaking out of the midst of *the Fire*, as thou hast heard, and live?" Deut. iv. 32, 33.

"Out of Heaven He made thee to hear his voice, and upon earth He showed thee His Great Fire; and thou heardest His words out of the midst of the Fire." Verse 36.

"I stood between the Lord and you at that time; for you were afraid by reason of the Fire." Deut. v. 5.

The people were awe-stricken, and prayed that they might not see the Fire any more. Deut. xviii. 16. On which occasion God promised that He would vail His Presence from them, and ultimately manifest Himself to them, in the flesh of One, Who should arise from among themselves.

But by the command of God, Moses ordained a representative Fire to be kept burning night and day on the altar. "It shall never go out."

10. Throughout Scripture Fire officiates as a connecting link between the material and the more vital universe. The angel that appeared to Manoah communicated the Fire which consumed his offering, and as the flame was ascending he disappeared from view in the flame, intimating that Fire and the angelic nature are kindred.

In the controversy between Elijah and the prophets of Baal, it was agreed on both sides, that the manifestation of Fire should decide the question, whether Baal, or Jehovah, were the true God. The prophets of Baal prayed from morning to evening, and no Fire came. But as soon as Elijah appealed to Jehovah, Fire came forth and consumed the sacrifice. 1 Kings xviii. 22-39.

On another occasion, at the will of Elijah, the Fire-principle of Eternity was evolved, and consumed successively two bodies of troops sent to him by King Ahaziah. The prophet answered the captain of each detachment: "If I be a man of God, then let Fire come down from Heaven and consume thee and thy fifty." 2 Kings i. 1-12.

We should, without doubt, regard it as according to the sequence of law, that this man, in whom the Fire-principle of God so mightily prevailed, was ultimately caught up in the glorious element, and from being a corruptible, was changed into an incorruptible man. God wrought so mightily in him, that his earthly substance was dissipated, and he transfigured.

When in answer to Elisha's request, the Lord opened the spirit-eyes of his servant, he saw a host of heavenly combatants, who were as flames of Fire, between the enemy and his master.

When Isaiah saw, in vision, the Glory of God, and bewailed his own vileness, the Celestial Fire was made the medium of cleansing his spirit, and qualifying him for his Divine office. Isa. vi.

Three young men were able to walk unhurt in a furnace of fire, shielded by the purer, sweeter Fire of an angel's presence. Dan. iii. 19-25.

Both Ezekiel and Daniel speak of the Glory-element of God, as being "like the fiery flame."

Daniel says that an angelic man who was sent to converse with him, had a body "as the appearance of lightning, and eyes as lamps of fire." Dan. x. 6.

When our Lord, on the Mount of Transfiguration, revealed His inner Celestial Body to Peter, James, and John, it was like unto a Body of pure Fire.

His Forerunner John spoke of Him as "He that baptizeth with the Holy Spirit and Fire."

And when after His ascension the Fire-baptism came, energizing and illuminating His apostles, there was an appearance as of flame, flickering and playing about each of them. Acts ii. 3.

As Saul is journeying to Damascus a beam of His Glory flashes about him, and he is instantly blinded by the intensity of the Light. "I could not see for the Glory of That Light." Acts xxii. 12.

The seven-fold Powers, or Energies of the Divine Nature were represented in vision to John, by "seven lamps of Fire

burning before the throne." Rev. iv. 5. For the Tabernacle therefore, the design of which was to set forth "patterns of things in the heavens," a chandelier was prescribed with seven lights, which were ordered to be kept burning continually before The Lord.

11. As our elemental fire searches and tries all material substances, in like manner, the Fire-principle of Eternity "tests every man's work, of what sort it is." And as fire subdues all to itself, so, our Lord Jesus, in all those who are recipient of His Holy Fire, subdues all things to Himself. In other words, His Glory changes and transmutes them, until they are like Himself. None are able to live in the Heavenly Glory, but those who have been purged and purified by that Glory.

12. The Holy Fire, as we have already said, is destined to change the condition both of the human race, and of the earth. The Pure Element of Eternity is eating its way into the elements of our world. This is precisely what is meant by our Lord's coming "in the Glory of the Father and the holy angels." Quietly, the Element of Heaven is sowing itself both into men, and nature. This purer Element will ultimately overcome nature's tendency to putrescence and decay. Through its prevalence, the whole Creation will be "delivered from its bondage to corruption, and brought into a glorious liberty."

As one stealthily mining his way into the interior of the house, which he purposes to spoil, even so, we are told, "The Day of God" will unsuspectedly effect its entrance into the day of our world. "As a snare it shall come on all them that dwell on the face of the whole earth." The Supreme must have the Supremacy. The vitality of God and of the heavens will stream more copiously through the world, men will inbreathe a more interior atmosphere, the earth will become lovelier and more fruitful, and the fierceness of animal life give place to gentleness.

13. Ungodly men, and undivine conditions in nature, are only possible so long as "The Day of God" is held back. In Divine mercy it is held back, for God is not willing that

any should perish, but rather that all should come to repentance, that when the new atmosphere comes, they may be able to survive.

14. "The Day of the Lord" is simply the proper original Day returning. The Creation has been travailing in pain and sorrow, and men have been bewildered for ages at what transpires, under an atmosphere which is so little recipient of the Divine Power.

Slowly great preparations have been made, and are being made, to open ways for the fuller incoming of the Breath of God. The whole work of Christ served towards this end, by making our nature fully recipient of the Divine Glory. He is now the Centre of a stupendous body of glorified mankind. He and every member of His kingdom, are intent on bringing their God-filled atmosphere, into the atmosphere in which He suffered and died, and in which they suffered and died, and in which we are suffering and dying.

15. The thing impossible to believe is that either our elemental world, or our vegetable world, or our animal world, or our human world, is in its final condition. If it were, the evidence would be absolute and unanswerable, that God is neither all-loving, nor all-powerful. For His own Name, for the honour of His Name, He *must* demonstrate His Presence in the world, "He *must* reign," and the disorderly condition of nature cease. "The Day of God *will* come." "The Glory of God *will* cover the earth."

16. The order or law of its Coming is first into men, and thence into the atmosphere, into the creatures, into vegetation and into mineral substances. The solar, or natural day will continue, but with more of the Breath and Glory of God within its bosom. The New Day will permeate and fill all things, as the day of nature now does, only more abundantly, more intensely, and with more glorious effects.

17. The sweetest and most potent Day our earth has ever known is nearing. The multitudes of our heavenly brothers and sisters are arranging themselves on our borders. They are full of expectation. And all men who love God, and who are in sympathy with earth's

sorrows, are waiting, in strong desire. Many of them are drawing "The Day" more and more into their own breath, and incorporating its mighty, holy tendernesses in their souls and bodies. They are becoming conscious that a secret atmosphere is evolving in them, and growing about them. All things foretell that a new Day is approaching; its motion towards us, accounts for the special restlessness of society and of the world. The Secret Force is disturbing all things, that it may make all things new.

18. The potential Fire, will bring Heaven's glowing life into our planet; but nothing unfriendly either to the gentle creatures, or to the most delicate vegetation. It will simply melt present elements into a more vital element, to the great enrichment of the floral and fruit-bearing virtues of the earth.

It will find the old, abnormal human race dreaming of new enterprises, worshipping mammon, and success, overcharged with the cares and ambitions of life, and confident that all things will continue much as they are. But ye who are "looking for, and earnestly desiring, the coming of the Day of God," take heed to yourselves, walk in love; for into your love Lord Jesus brings His Pure Fire.

Our New Testament speaks of the Coming of Christ, as His Parousia,—*His being with us*, more vitally, more intimately. His presence with you will bear witness of itself, by a new exhilaration in the breast, by a certain uplift of life which will give you great peace, both under your own personal afflictions and in the midst of the world's agitations and perplexities. You will be conscious of an internal buoyancy of spirit, and an indescribable joyousness of Hope. Nothing will be able to move you: the foreglow in you, will be your confidence.

That glow is "The Day of God" already with you. It is "the Day-Star" rising in your heart, it is the Bridegroom's oil of joy, it is your introduction to His Presence, it is your unity with Himself.

Beloved, "be diligent that you may be found of Him in Peace, without spot and blameless;" "and so much the more as you see the Day is approaching."

## ELECTRIC BODIES.

"There are celestial bodies."—1 Cor. xv. 40.

THERE are opaque-bodied, or planetary men, and transparent-bodied, or celestial men. We have now the opaque, but if we are wise, there is evolving within us our future, luminous body. The earthy, or opaque body is derived from the earth, and fitted for existence on the earth: the luminous body is derived from the heavens, and adapted for life in the heavens. "As we have borne the image of the earthy, we shall also bear the image of the heavenly."

2. Our present opaque body is merely a temporary accommodation; and spoken of as a humiliation. It must be put off, or, otherwise, changed into a luminous body. "This corruptible must put on incorruption, this mortal must put on immortality." Death must be swallowed up in Life. We are the children, and must *appear as children, of God.* "It doth not yet appear what we shall be." But from the generative power of our Lord Jesus in us, we are looking for bodies "like unto His glorious body."

Our New Testament avers that the men of this planet will not always be a dying race; they will ultimately change and ascend to the higher human homes, as Enoch and Elijah did, without dying. "We shall not all sleep, but we shall all be changed," by a Divine process, of chemistry and transformation. The supplanting of earthy and opaque, by purer and more vital particles, is, every way, rational, and most worthy of God. An analogous chemistry glorifies the vegetable world, and evolves electric bodies and wings from eggs and worms.

3. But whether, in order to the consummation of this process, we die, or are changed without dying, it becomes us to recognise with intense interest the germ of the

heavenly body within us, which waits, and yearns for evolution.

One thing is certain, that we shall never be able to live in any world, out of which a kindred body has not previously been formed for us. The very end of Christ is to "change us from glory to glory" until we bear His Image. And if we are desirous and receptive, the Power which is able to do this, is surely working in us. Warm expectation, on our part, greatly facilitates this secret process.

4. Not unjustly, Life is said to be combustion. Instead of our earthy body, which consumes the meats and drinks of nature, as fuel, in order to keep the fire of life burning, we speak now of our inner and more electric body, the Fire of which is the Love of God. The influx of God's Life delights to enter and glow in our inner man, as in its appropriate furnace; and said furnace delights to be fed with the Breaths of God. The delight is so mutual that the Breath, or emanating essence of God makes one with the furnace, namely, the inner electric, or celestial, human body. The mild, delight-giving Divine Fire, which is Love itself, consumes the earthy, carnal opacity of the inner body, or soul, making it ever purer and purer, and more and more luminous. This is precisely the process of which the New Testament speaks, under the term "glorifying." The essential virtues of God first embody themselves, and then glow throughout the transparent human form.

5. Every one who is sincerely seeking the regeneration of his inner man, will watch and pray, lest his impurities and lusts should consume the Fire of God's Love, instead of the Holy Fire consuming his impurities. Many do wholly consume the Divine Element, which should regenerate them, in feeding and indulging their sensual nature. The soulish body in them, therefore, instead of becoming celestial, becomes dense and carnal.

6. The inner body of our Lord, tenderly and beautifully glowed with the Fire of infinite Love; the Glory of which was seen, and the delight of which was felt by those who were with Him. How many, coming to Him, found their

own inner bodies kindled by the radiation of His Holy Love-Fire! The Fire kindles the affections, but the affections being kindled, kindle the whole body. Whether they know it or not, all kindled men and women, according to their measure kindle others. Put ye on the luminous body of the Lord Jesus Christ, that He may be in you and with you, comforting and blessing those who are round about you.

7. All men and women, whose interior bodies begin to glow with the Divine Fire, love exceedingly the Divine Man, through whom they are kindled. And when many of them come together, the joy is unspeakable, and, literally, "full of glory." This unspeakable joy is often felt by the sunday congregation, especially in the fellowship of song, when their hearts and voices are rising Heavenward. The Secret Divine Fire in them is doubled before they leave the Church; and others, who came cold and dead, are touched by it, and are never quite cold again. These also thus touch the edge of the process for the celestialization of their inner, or soulish body.

The tender Jesus-Fire, which is Eternal God's Pure Love-Fire, begins to eat away their impurity, and to make their inner body clear, and pure. The pearly flesh of the new Creature is an ingrowth from Christ's Purity. This is the body, which, at the death of the earthy body, is drawn up into the glory of blessed Eternity. On this body the second death hath no power. It is the "celestial body." Its substance is incorruptible. It is exactly adapted to receive, and to give forth the Glory of God. If the Love of God has not purified and glorified the inner man, what can such an one do but fall a prey to the pains of the second death?

8. Men and women, in whom the celestial body is evolving, are becoming forms of radiant Beauty, and palaces of delight. All evil is fast ceasing with them. Like Christ, they will henceforth live in God, and for God, to bring all evil and suffering to an end. Evil is living death. This is the death, which God, and all His loving sons and daughters are concerned to abolish. Yea, and it shall be abolished.

9. If we are to have bodies which are not to be subject to accident, nor to disease, nor decay, nor death, it is clear that they must be of a most pure and living substance. Seers, as you know, report that our brothers and sisters in eternity have bodies of gem-like purity and transparency. The face of the man whom Daniel saw in vision was "as the appearance of lightning." Penetrated by the intense light, he sinks down as in a swoon. The men likewise who appeared to certain witnesses on the morning of Christ's resurrection, are described in similar terms. When in the spirit-earth, John saw an angel come down from Heaven, who "lightened the earth with his glory." And within the animal body of all those who are sighing to be renewed, this seraphic body is forming; for they are to be "as the angels of God in Heaven."

10. As a mere matter of joyfulness, how delightful the transition will be, to find ourselves no longer in a dull, languid, heavy body, but in a body much more electric, and throughout conscious of the in-waving, up-welling, Life of God. Think not of electricity as it plays in the clouds and elements of the earth; for when it moves in dense atmospheres, or in rigid bodies, it is robbed of its purity and sweetness. In itself, it is a mild, soft, gentle light. And the bodies of angel men, although intensely living, and, as if, built of pure, compact electricity, are gentle, and as harmless as lambs and doves. To all who are following after goodness and purity, they bring nothing but Peace, a strengthening Peace. "Fear not ye." But to the impure their presence is unbearable. "God is terrible out of the holy places" of His Heaven-made sons and daughters. On a like principle, the electricity which shatters the fortress, hurts not the grass. Could oak, and tower, expand sufficiently under the electric current, they would receive no damage. And if the human body were more electric, and all its atoms more elastic and transparent, there would be no deaths from electricity. Men pay the penalty of their density, in not being able to reciprocate with the ethereal fluid. Heat expands water, and bursts the boiler,

unless the boiler can sufficiently expand, or otherwise freely give off its steam. A sudden expansion of gas, will thrust out the walls, and lift the roof off your house; but let it find an expansive medium, or egress, and it will be harmless. We must have bodies of the utmost receptivity and elasticity, that the Divine Energy may freely pass into us, and through us. We must all have "celestial bodies," or hide ourselves somewhere, away from direct communication with the intense Livingness of God. The holes of the earth are hiding-places for creatures who cannot endure the glory of the sun. The holes, or hells of eternity, are refuges for unfit souls.

11. Let us learn that earthy bodies cannot be very living; and are not electric enough to endure the Presence and Glory of God. To live in His Glory, you must have the celestial body, a body transparent enough, to receive freely, and transmit freely, the Divine electric element, or Vitality of God. It is the receptivity of "celestial bodies," to the intensely electric sphere of God's Presence, which constitutes their eternal livingness.

12. The possibility of evolving within us, a more vital, or celestial body, is an organic fact in our nature. We are created to this very end. The germ is in every man, waiting to be kindled and developed. Regeneration consists in a process of change in the substance of the soul, expelling its old, by inweaving its new nature. Sensual forces have generated us: heavenly forces must *re*generate us.

The desire for our celestial body being most just and reasonable, let us intelligently and warmly co-operate with the Spirit of God's Glory, in creating it; and may it be well evolved in us, before our earthly body dies.

Wires are required to carry the electric current over the hills, and through the seas, to the point of our desire. Nerve-cords are required to carry the nervous fluid from its centres, to every organ and cuticle of the body. Affections, and cords of desire, must ply between us and the Divine Generator in the Heavens, that His Divine-Human Energy may be carried into, and distributed throughout the whole

organic structure of the inner man. When we are unclothed of our earthly, how happy it will be to find ourselves already clothed with our heavenly humanity!

Our Lord commends to us a holy horror of being found naked of the Divine Glory. "Buy of Me," He pleads, the shining apparel, the celestial body and its inherent purity, that on coming into eternity, "the shame of thy nakedness may not appear." No celestial body about us, means, no possibility of living in Heaven.

Observe how the electric, solar energy draws out the blossoming bud from the wood which inclosed it, and then pray: Thou who didst evolve the Jesus of Glory, from the Jesus of Nazareth, my Spirit-Sun, my Eternal Love-Sun, call forth and build up my luminous body. Most secretly visit me in my inmost bosom-chamber: Heaven's nature comes not with observation. Kindle thy glow in me, and let me never more relapse into cold death. Draw me, as only Thou canst draw me, out of the socket of my fallen selfhood, and establish Thy endless relation with my new nature. Lead forth Thy Easter-morning in me, form my Easter-heart, my Easter-face, and weave my Easter-robe. No other body can be drawn up into Thy Glory, save the celestial body, which Thy Glory has formed in me.

## THE NEW KINGDOM OF HUMANITY IN THE HEAVENS.

"I go to prepare a place for you."—JNO. xiv. 2.

IT is like our Lord's humility to hide things too great for us, in the simplest words. His brief sentence covers centuries on centuries of growth and arrangement. 'I go now to form My kingdom, a new kingdom in the Father's universe.' The universe has been created, and is still enlarging, to meet the requirements of new comers. As new structures are constantly raised on earth, and new grounds laid out, for the coming race: so has the universe grown.

2. God's past is great; but His present is greater. Our present is so much blossom and fruit, moral vigour and loveliness, wealth and harmony, from the seed of the past. But out of the glorious present, *a far more glorious future* is evolving. Father everlasting, Thou art always preparing new heavens and new earths, which are richer than the old. Thus Thy Name unfolds and unfolds. So that Thy children everywhere are immensely greater in Hope, than in experience. Their Hope is inspired by the riches of Thy infinite, endless resources.

New days, and new eras are for ever coming; new plants, new beasts and new men, with new virtues in them; new flowers of exquisite form and richer colouring; new fruits of fairer bloom and finer flavour; and new babes of a lovelier type and of greater promise, are coming, and to come. In larger and larger measure, Joy is shed from the bosom of Love.

Sons and daughters, open your bosoms to the new waves of joy which are flowing to you from the God of Love, and the joyous heavens; for in your new joy, your new, holy, joy-nature shall grow the faster.

3. When going up into His own higher and more influential condition, Jesus said: 'There are already many mansions in My Father's House, many peopled regions, many forms of society. For throughout the immensity of the heavens, no single society is precisely like any other. Like the stars, societies are innumerable, and all of them arranged in Divine order. But among them all there is no place, no society, precisely adapted to My need, and your need. I go to found a new kingdom, to lay out new territory, and to people it with a new order of humanity, after the order which I have made, and established, in My own Humanity.'

How could there be a kingdom, or people in the heavens representative of our Lord's work before that work was done? How should any place, or society, in the Universe be fitted to manifest forth the new harmony, before the nucleus of that harmony was complete in His own glorification and ascension?

4. There had been no such thing in all the Father's House, as a kingdom founded on conquest. His condition was very distinct from anything that Heaven had ever known. There were kingdoms of innocence and holiness, kingdoms of wisdom and of love, kingdoms of great glory and happiness; but no kingdom of redemption, no kingdom which celebrated victory over evil and evil powers, no kingdom that embodied and manifested, every possible contrariety of nature and experience, in a triumph of reconciliation. None of the existing angelic kingdoms, therefore, were large enough, or many-sided enough to represent the marvellously intense, and complex conditions, which the Lord Jesus had built into His Human nature, and was about to generate and build in our natures.

"I go to prepare a Place for you."

5. I have not organized society on the earth. It must be organized first in My Father's House, in the centre of the Heavens; and thence it shall be organized on earth. "As in Heaven, so" it shall, ultimately, be "on earth."

I am a New Beginning, because I am The First of a New

order of Humanity. I shall be a new Attraction in Eternity, and draw about Me the generations of departed men. I am their Hope. As soon as I appear among them, the spirits of all nations, in crowds, will gather about Me. My Light will shine through and through their shadow-land; and myriads who have been pleading, "How long, O Lord, how long?" will exclaim, "Our Light is come;" "This is The Lord; we have waited for Him, we will be glad and rejoice in His salvation." 'Now shall He contend with those who have so long contended with us, and save His trusting children. Now shall the prey be taken from the mighty, for He will lead us forth out of captivity.' Isa. xlix. 24, 25.

6. Let me ask: If myriads were liberated, and organized into new society, immediately on our Lord's entrance among the departed generations, who can compute the result of all the centuries which have elapsed since His ascension?

If I hear the voice of The Lord, from His new kingdom, which, through these nineteen centuries, He has been forming and arranging in the heavens, and in Hades, He is speaking on this wise: 'I see multitudes on multitudes of those who are called by My Name, instead of receiving Me in the power and glory of My New Kingdom, are holding to tradition, and abiding in their nature-born humanity. They will have the past, but not the present. They are stationary. They know nothing of My "Now," nothing of My "new things." They are always contemplating conditions as they were ages ago; and not conditions as they are to-day. As I am, they do not imagine Me. Still less do they take into account the immense armies and forces which are arranged in order, under Me. The whole Church on earth is rapidly dividing into two irreconcilable classes; namely, those who hold to dead Christ and the past, and those who are receiving the Breath of My Living Power, and the power of the great organisations of new men and women, who live in Me, and are co-operating with Me, to bring down the larger Truth of the Heavens, with its greater liberty, and its riper joy, into the earth.

'Do they suppose, that in a thousand years, I do nothing? Do they think that when men get "where I am," and directly under My influence, that they make no progress? How is it possible that My disciples on earth can doubt, that I am ever leading thousands of millions of the human race, more and more into Divine order? How is it that they have not believed My words? I said plainly, before leaving the earth: 'I am going now into the world of intenser life, to arrange the forces of My kingdom, and then to bring down these forces into the souls of men on the earth.'

'Has there been no progress in your own world, during the last century? Rather, have there not been very striking and wonderful advances, in many directions, in the last fifty years? How is it possible that men should doubt that far greater progress has been made in human society, of which I am the Centre? The unparalleled quickening of thought and invention in your own day is from this source. The energies of My kingdom are moving in all centres of your earth. They are greatly affecting the mineral, elemental, political, and ecclesiastical worlds. Nothing escapes their causal influence. They are profoundly stirring the souls of men and women, in all nations. To many classes they are causing perplexity and alarm: to others they are giving new delight. They are demanding and making more room, in the hearts and minds of men, that they may come more fully, and develop my purposes of Love to the race.'

Let the old faiths be admonished that their day is past, that they must be resigned to the owls and the bats. The potencies of our Lord and His glorious kingdom are in the air, and are shaking all old things, that things which cannot be shaken may prevail.

7. It is altogether incredible that the conditions of our Lord's Divine Humanity should be built up into the societies of vast numbers of men and women in the Heavens, and not exert a very great influence upon the men and women of the earth. The fact is, the secret

influence is marvellously telling on the souls and brains of our age. The new wine is every where bursting the old bottles. The life that is now waving in upon us, from the bosom of our kindred above, is generating larger sympathies, and a new expansion of thought. The pressure begets general excitement, haste and expectation. The New Heaven, the Kingdom, which our Lord has formed, is intimating by a thousand signs, that it is moving to take possession of the earth; to take possession of it, as summer skies take possession of field and garden, and by the diffusion of glory, create summer and harvest. The earth is the Lord's, He has redeemed it; and He will have equilibrium between His kingdom above and His kingdom below.

"The kingdoms are but one."

8. "I go to prepare a place for you." He was *going* then, but not now. Now He is *returning*. "I go to receive My kingdom and return." The words which He is speaking to-day are: 'I have received My kingdom, and I have organized it: I have filled myriads of myriads with My glory. They all partake of My desire to descend. I in them, and they in Me, make one descending Spirit.'

There are some among you who have received the New Breath, and are marvellously lifted and enlarged. They have the sense of new youth, new freedom and delight. New vigours, new hopes, and new beauty will be led forth as from a secret well, in all those who welcome the New Breath. They will be characterized by buoyancy of spirit, and new charms of character. Or, to quote the words of the beloved seer, the receivers of the New Spirit of Life from Heaven shall be "adorned as a bride adorned for her husband."

"Come from the four winds, O Breath," and open the secret fountain in all human bosoms. Open to us our interior roominess, yea, open us more and more interiorly, until Paradise and the glory of God meet our view.

Let me add, in illustration, a pictorial parable?

In a great city, I saw a house which much attracted me;

for besides having many doors and windows fronting the street and market, it had an air of royalty about it, and more, of mystery, as though it were the hiding place of unspeakably greater things than met the eyes. I begged permission of the nobleman, to see the interior. He said: Before many days you shall receive the key; and you will be at liberty to enter and explore for yourself. In due time the key came, and the house opened to me. I was at the first greatly surprised at the plan of the house, winding ever *inward and upward* at the same time; and all the way there were side rooms, with windows, looking both inwards and outwards. I thought of the symbolic house in Ezekiel's vision. Chap. xli. ver. 7. On, and still on, the house opened and opened, and ever more and more interiorly, and always ascending; and what greatly astonished me, the farther I went inwards and upwards, the more roomy and expansive, and the more exquisite and wonderful, the house became.

At length it dilated into an immense openness:—it was no longer a mere house, or palace, it was a Paradise, wherein loveliest bloom-plants, and fruit-trees abounded; the air was as if a balmy fragrance were waving about you, and breathing through you; in the trees were song-birds, whose liquid notes suggested bridal Love; in the open meadows were peaceful four-footed creatures, some grazing, some recumbent, and some playing with each other. I saw also clearest streams flowing over beds of precious stones. On the banks of the rivers, and among the trees, and up the slopes of the hills, there were human habitations of a most enchanting description, the walls and the roofs of which were covered with a trellis-work of sweet-scented flowers. And the men and women that I saw were radiantly beautiful, some were walking on the tender grass, which emitted fragrance under their steps, and some of an exceedingly buoyant joyous character, floated in mid air. They were all mated, and glowing contentment beamed from their countenances. But how shall I speak of the Light of their Sky? it is very wonderful, so pure and undazzling, and yet

so intensely luminous. It is of a most delicate, softened crimson-golden hue. And I saw the Sun whence the Light came. I was told that the Sun is Life itself, which is Love-itself; and that the Light is Love's Light of Life. In the centre of this Love-Sun, I saw very Man, the Prototype of universal man; and from every point of His Being, radiated energies and glories, which required the qualification of intermediate atmospheres, before they could be received by any created being. And lo, as I looked up the hills which were bathed, and at last lost, in rosy light, I saw there were peopled regions all the way up, a series which I could not count, and in each series of higher and higher, purer and purer angelic men, there was a number which no one could number. But I was much lower than the lowest series.

Then I was told that the house which I had seen opening and opening inwards and upwards, and more inward and upward until it opened into the Paradises and Heavens of the Divine glory, was the interior man, called the human soul; and that under the Divine process of regeneration, the inner man became transfigured, expanding and expanding, glorifying and glorifying, until his way opened into the infinite Light, and he found himself a qualified member for the Lord's Divine kingdom of Humanity.

Then I said, 'Let me be purified and prepared, that I may go up among the immortals, and still move onwards from series to series, up those mountains which slope towards the Eternal Love-Sun, the heights of which melt away into the infinite Light.'

It was answered: 'According to your heart's desire, it shall be to you.'

## "HE WILL RETURN FROM THE WEDDING."

"Let your loins be girded about, and your lamps burning, and ye yourselves like men that wait for their Lord, when He will return from the wedding." Luke xii. 36.

"GO ye into all the world," said He, "and as many as ye find bid to the marriage," "that My House may be filled."

From the date of His ascension, incomputable myriads have been wedded to Him, in the bond of His own Spirit. His House has been filling, and His bridal Kingdom in the Heavens is become great and powerful. He has been organizing His hosts for descent. As He said, before leaving the earth, "He will return from the wedding,"—"with His angels." "*His* angels" are all those in whom His Humanity is evolved, and who are wedded to Him, and to each other, in the marriage unity of Eternity.

2. "Let your loins be girded about." In other words, let your affections be gathered up and braced about you; 'neither draggling in the ways of the flesh, nor toying with temptation, lest ye be defiled.' And let all your heavenly "lights" of character be fed with ever new oil, golden oil, the oil of the Divine Joy; and let your Lord's return "be uppermost in your hearts," as those who "wait," with great desire, for a surprising joy, that "when He cometh He may find you watching," and "ready." "Blessed is that servant, whom his Lord when He cometh shall find so doing."

3. The virginal affections of mankind are just now stirred with great expectation. "Behold the Bridegroom cometh; *go ye forth to meet Him.*" "Blessed are they who are called to the marriage banquet of the Lamb." Yea, blessed are they who are able to "go forth." For many find it more difficult to go forth from their old religions, than others from their old vices. It is written: "His wife hath made herself

ready." Traditional bondage *cannot* "go forth:" bridal and wifely affections *will* "go forth."

The testimony of both our old and new Scriptures is one testimony.—The Lord will return, and possess the earth. There shall be a restitution of humanity, and of society, and "of all things," to their first estate, when they mirrored Heaven's perfectness and harmony.

4. Christians have never doubted The Lord's greater coming, a coming in power, to reign on the earth; but hitherto their thoughts concerning it have been just as vague, as were those of the Jews concerning His first coming. Now we may be sure that strictly adapted method, and series, will characterize every evolution of God, on the earth. In other words, the coming of Christ will be in paths of unerring law. The most mysterious of the Divine processes are nevertheless most *exact processes* of order.

5. Should we not suffer ourselves to be instructed by the First Coming, which is now an integral portion of history? How did Jesus come? Was it not by the law of evolution through a human bosom? "Messiah cometh, which is called Christ." "He shall be born *of thee.*"

Mary was simply a pure, unsophisticated maiden, whose humility, purity and simplicity, drew angels to her, and laid her open to the Most Holy Presence. O woman full of sweetness! "highly graced!" In the eyes of God, she is the centre of the new human race. His ways, in making all things new, go through her. Behold! He hideth Himself in her, and brings forth "the Firstborn" of the new order of man, through her.

Can woman have a higher office than that of being the gate of God to man? If she enters the arena of public strife, God's gate closes in her; she loses herself; man loses his angel; and God loses His best and fittest medium of coming into the world. Let woman consent to be the pathway of Christ's coming, and how greatened and gladdened she will be, no words can say. Let her regard her bosom as sacred to the tender Purity and the fervent Love of the Spirit, that is "coming down out of Heaven from God:"

—then all the germs of her nature will swell with new joy, unfold their bridal bloom, and the voice of the White Dove be heard in her spirit.

6. The law of our Lord's return, to fill the earth with His reigning Presence, is said to correspond with the law of His going from us. "This same Jesus, which is taken up from you into Heaven, *shall so come in like manner* as you have seen him go into Heaven." By processes which He calls glorifying, the natural substance of His body was transmuted and became incorrupt, immortal substance. When the moment of His complete transfiguration to the heavenly and eternal Form of His Humanity came, *He ceased to be seen.* He entered upon a condition which transcended the vision of His disciples. Between Him and them was the cloud of their natural humanity.

"*In like manner* shall He return." If you understand the law of His disappearance you will have insight into the law of His reappearance. As His assimilation to our earthly form melted out of Him, He became invisible. "In like manner" when we are assimilated to His Divine-natural Form, He will come again within the sphere of our vision. Within the outward structure of those who love Him, and desire His appearing, the inner, glorious structure is building. Verily, verily I say unto you, except you eat of the substance and drink of the spirit of My Divine Humanity, you cannot be interiorly organized in My image. There is nothing chimerical in His method. The all-patient, undeviating law of His Divine Humanity, is operating by calm, creative processes, to restore all things. Within all bosoms that are open to Him, He is forming new humanity sympathetic with His own. The measure in which He deposits His nature, and builds up in us, its glorious Livingness, depends on our appetites. As we have before said, it is *appetite*, and not thought, that eats. A tender, yearning, bridal affection, is the receptive condition.

7. A secret, and marvellous glow is set up between Christ and the bosom which is travailing with the new organism. "He shall see *His seed;* and through *His seed*, His pleasure

shall prosper. The close affinity, and the intense sympathy, established between the Lord Jesus, as God-man, and His new race, constitute the direct pathway of His power into the elements. His Second, and more God-like Coming, can only be into kindred natures; and through these the Breath of His mouth will become an all-potent Factor on the earth. Such persons will be the depositaries and channels of His glory. Through them the chaste, pure flame-atmosphere of the Glorified Man, and His holy angels, will be diffused, modifying, and, in due time, completely changing the atmosphere of the planet.

We are but suggesting and indicating the law according to which the Lord will return, and "the day of God" demonstrate itself. The new ether, as it eats its way in, will stir intense joys in the new-natured race; but the very opposite in all natural men and women. To the former it will be the day of their desire: to the latter "the day of wrath." The more receptive of His influx, His sons and daughters become, the more permeated and saturated with the Divine ether, will the atmosphere of the world become. Love's faithful judgment is at our doors, to test by its secret flame-element the souls and bodies of men, and to renew the earth.

## HE COMES: WHO CAN RECEIVE HIM?

"Thus saith the Lord: Where is the House that you build Me?"

TELL Me out your thoughts, saith the Lord: say, if you know, what manner of house is adapted to receive Me? Can I come, until there be room to receive Me? How can My kingdom come on earth, "as it is in Heaven," until the natures of men and women, on earth, be conformed to those in Heaven? If worms should pray that the kingdom of the birds might come to them, would that be possible, unless the structure of the birds were involved in the worms? Natural men have been praying for ages, "Thy Kingdom come," but they know not what they ask. For instead of building the house of My kingdom in themselves, they have remained what nature generated them. "Their thoughts are not My thoughts." For they have never seriously inquired, how the Kingdom, "as it is in Heaven," came in Me? How did my humanity become pure enough, living enough, harmonious enough, for Heaven's purity, livingness and harmony to make house and home in Me? Those who have gone up from your world, and have become new-natured men and women, "as the angels of God in Heaven," are houses of God, for no other reason than that they have become adapted to His indwelling. Every atom in them is aglow with the Divine Purity. They have attained to the original marriage unity of humanity; and the riches of Divine Love find rest and scope in them. My Love comes to flower in them; they sing for joy; they feel Me in all they are, and do; they bring forth fruit from My Spirit.

2. And on your earth, let Me tell you, that My eyes and thoughts begin to find rest, and My energies a mater, a matrix, in that man, of whatever nation, who inwardly

trembles with tender desire to hold My Spirit in his frame. If any desire to build Me a house, let them help such a man to build complete humanity, My image, into himself. Teach him what that completeness is. Lead him from holiness in his spirit, to holiness in his organs, and to holiness in *all* his organs.

3. Man cannot be built into a house according to the order of Heaven, that is, he cannot be completed man, until the central, final, most holy sanctities are built into those organs, which the lusts and abominations of the natural race have led them to call, "shame." Not only throughout his whole nature, and the organs of his nature, must man be new-substanced and structured; but he will be outside the gate of God, in His Holy City, and indeed a great way off therefrom, until he sees, feels, deplores, and abhors the hateful uncleanness of natural sexuality. When he loathes it, the holiness of divine sexuality will gradually be unveiled to him. But this holy of holies is guarded, and will for ever be guarded from the prurient eyes and thoughts of nature's human race. To the Divine human race it is given to know that the generative organs are the centre of Divine activity.

Although the animal plane is below the human, and although the natural man is man inverted and perverted, yet both nature and the natural man bear unequivocal testimony to the supreme Central Law. In the very terms, "generative organs," you have the seal of God. He is the Vitality of the vital centres. Their unity, or intercourse, becomes holding ground for His influx. Through marriage-nuptials of earth and sky, God enters, by His generative law, into nature. The intercourse of plants, insects, birds, beasts, fish, is the condition through which creative potencies effectuate. Granted that in the intercourse of the natural human race, sensuality is dominant, virulently distempering creation, at its fountain head, and vitiating the whole issue, there is yet no room for doubt that it is "the gate of God."

4. As man and woman therefore progress towards the

higher stages of their regeneration, they crucify the affections and lusts of their natural organs, holding them in reserve from profanation, and presenting them to The Lord, that His death may be perfected in them, that the old lust of animalism may be extinguished, that they may be prepared for entrance into new virgin-life.—"Holiness to The Lord." The new Song of Humanity comes to its birth only in the new race. "No man can learn it," save by a return to virginal conditions. By virgins, understand, equally, male and female mankind, as newly structured and qualified channels for the Divine Generative Power.

The original, or Divine human structure is the first essential. Man must become *a fit house* for God, an adapted medium, a non-vitiating medium of His Holy Creative Energy. The new race, in whom God shall dwell on the earth, is only possible through the renewal and reconstitution of the man-woman parentage of the race. Unless there be provided the requisite organic forms in men and women to receive it, the kingdom of God can never come.

5. It was under the law of this absolute necessity, that the Virgin conceived; that there might be a structure, a Human House which could hold God, and the Kingdom of Heaven. The Man who succeeded in reconstituting humanity in Himself, holds God, and the Kingdom, organically for the race.

But observe, the fact that Jesus became a House built for God, was not an end in itself, but only the appropriate beginning of a new order of mankind. He is our Divine Adam, King, Typal Man, "the Everlasting Father" of our everlasting nature.

In an approximative sense the New House of humanity was built when Jesus was born. Therefore the angels sang Him into the earth, as the "great Joy," which should open through all time, and prove itself to be the Joy for which "all people" are waiting.

The Holy Love-fire of God incarnated in the stock of His man-woman-race, will leave no germ of our nature unquickened, nor any capacity of delight unsatiated.

Shepherds wonder; wise men are in an ecstasy of joy; ("when they saw His star they rejoiced *with exceeding great joy;*") old age embraces Him as the quenchless hope; and widowhood blossoms again with new bridal-expectations. He will hold God for the race.

6. If there be so great Joy in Heaven and earth at His birth, who can foresee the Joy which shall flow from His ripe manhood? and after that from His glorification in the heavens?

"He *grew* in wisdom and stature." Twenty years were required to build the dimensions of the outer house of His body. Ten other years were required for the building and enlarging of the rooms of His mind, before there was space enough for God's Truth, to justify Him publicly to open His gospel to the world. The like enlargement was going on in the rooms of His heart, making His human sympathies as large as the race, inclining Him to assume, as His own "the sins of the whole world," that, by the sacrifice of Himself, He might at once put away sin, and make His own Humanity a perfect channel of the all-renewing Love of God.

Thirty full years was the House of His humanity building and forming, before He began to teach. Observe that He only *began* to teach, when "about thirty years of age;" for the beginning of teaching is a long, long way from the end of teaching. The teacher keeps in view the end to which he will lead his pupils, but he approaches it very slowly. In the third year of His ministry Jesus taught much higher and riper truth than in His first. At first He gave pleasure, and then gradually offence, and more offence. At first, "all the people were very intent to hear Him," and they "wondered at the gracious things which proceeded out of His mouth: later, they murmured, and later still, they agreed that unless His teaching were suppressed all their institutions would be undermined. The authorities were driven to the conclusion that He must be put down. In short He must be killed. He was silenced therefore in the very midst of His work; and put to death

before He had nearly uttered Himself. "I have yet *many things* to say to you."

7. But, at this point, pause, to admire the depth of the Wisdom of God. The killing of Christ in the assumed form of His earthly nature, was the killing of the natural humanity of the race in Him, and only carried forward with greater rapidity the completion of the New House of our nature. The New House is strictly built for God, to hold God for the race. One New Man makes universal peace, restores universal harmony between God and men, by making all men new.

After His death, the enlargement of the capacity of the House, to hold God, wonderfully grew. Death emptied out the natural human life of Jesus, to make room for the Divine-human life. Roominess, and still more roominess, developed in His Humanity, until the heavens, and the Heavens of heavens were too limited for Him,—until there were rooms enough, scope and capacity enough in Him, to represent "the fulness of God," that is until all the affections and principles of His infinite Father could dwell in Him, bodily, and flow through Him for the whole race.

8. The New House of our nature built in our Divine Adam, the Representative Man, contains much more than we have ever been able to conceive, neither yet now are we able. Hitherto there has been no teaching concerning His Humanity, and therefore no teaching concerning our own ultimate humanity, beyond that of a most shallow and rudimentary character,—general, instead of specific, partial, instead of complete. Thorough knowledge, at once specific and all embracing, of the House of Humanity, as it is in Jesus, has been held in reserve.

But the very end of "the Gospel of the Kingdom," is that the natural human race may become newly natured, and structured, like unto Him, that each man may be a house, or habitation for the indwelling of God. To be a habitation for "the fulness of God," adapted to receive His Love-life, to hold it and to give it scope, is eternal life. Jesus declared, that if a man could receive His saying and

keep it, He would never see death, that if a man ate into him the substance and spirit of His New Humanity, and the same became built up in him, for the new house of his nature, he would never die. All such declarations have respect to the new unity of our nature, which has never yet, since the days of Eden, been realized.

9. Blessed for ever and ever be He who has restored our nature to its original form as a capacity for the endless life. And only by being re-generated in the same Image, can all men be blessed in Him.

But must the essential form of this Living House of God, be still left in the mist of obscurity? Is Lord Jesus man and not woman? or is He neither man, nor woman? or is He Man-Woman in absolute unity, and in the order of eternity? In order better to prepare my readers for the answer to these questions, we commenced this series of papers with the inquiry: What was man in the beginning, as generated in the Image and Likeness of God? For without doubt we must find complete humanity, original humanity, in the Restorer of humanity. Now the womanly nature, was most certainly, involved in Adam; and were not the same in Jesus, He would not be the Image and Likeness of God, in short, would not be man. How could He be the Representative of the race?—how could "all fulness" dwell in Him, if woman's humanity were not in Him? How could He be in sympathy with us, unless our complete nature were in Him? Moreover, if He be "the seed of the Woman," woman must be involved in His structure. And herein, I think, we find the secret ground of men's ineffably tender relation to Him, and His unutterable relation to woman. Women find their own nature veiled in His manhood; and men are conscious in His Presence of the charm and attraction of "One more Womanly than all women."

10. Does the dual oneness of our Lord's Humanity give us any clue to a remarkable prayer in the midst of His bitter wailing, as given in Psa. xxii.? "Deliver *My Darling* (Heb. "My Only One") from the power of the

dog." "My strength is dried up; My tongue cleaves to My jaws; I am brought into the dust of death. The wicked inclose Me; they pierce My hands and My feet. I may tell all My bones; they stare out upon Me. They part My garments among them, and cast lots upon My vesture. Be not far from Me O Lord; O My Strength make haste to help Me. Deliver My soul from the sword; *My Darling* from the power of the dog."

11. I will not farther lift the veil from this holy, ineffable secret, but leave it to the musings of the pure in heart.

12. After praying for ages, "Thy Kingdom come," many of us have come to the conclusion that the kingdom of Heaven will never come, ***unless it come in man and woman.*** Nor will it be able to come in them, until they are a balanced unity, distinctly two but perfectly one. No other *living* "House of God," than man can ever be on earth; and no *complete* House of God can ever be until man be one with woman, and woman with man. Only through woman will man attain the full inheritance of his genius, power and freedom. Her life in his is the condition and channel of his largest and most glowing inspirations. The house of humanity must be a perfect marriage unity, before God, in His Fulness can dwell with men on the earth, and be their God. Accordingly prophecy has always told us, that the evolution of the kingdom of Heaven upon earth, is in, and through, the bridal relationship. Rev. xxi. 2. God centred in the heavenly oneness of man and woman, as "He joined them together in the beginning," will restore the Divine law of generation. The children born will be according to Heaven's order. The homes of earth will be little heavens. Society in its complex will be "as in Heaven." By His indwelling, God will sun away griefs from all hearts, and tears from all eyes. The conditions of the old race shall be no more. Divine, dual humanity being restored, God and Heaven will pour unknown tides of health and gladness into the race, Eden will return, and angels again walk with men.

## "THY KINGDOM COME."

"I, John, saw it evolving from God, out of Heaven."

SIDE by side with that great and complex power, the world, another power, called the Church, now opposed, and now patronized, has been moving in human affairs and incorporating itself in history. The Church is made up of many Churches; and the world of many kingdoms. "Kingdoms of the world," we say; but *kingdoms* of the Church, we cannot say. Mankind are therefore organized into two utterly distinct classes; one comprehending ecclesiastical societies, and the other, the nations of humanity. The organizations comprehended under the word, Church, are not absorbing, nor supplanting, the world; nor are they fitted to do so. Our ecclesiastical societies would be weak, wretched, and laughably impracticable substitutes for "the kingdoms of the world." The Church is a thin religiosity, a theological affair, a thing of sundays, sermons and sacraments. Our religious institutions do not represent humanity, and therefore signally fail to meet the wants of every-day life. The scope of humanity is much more outside all Churches and ecclesiasticisms, than within. To say that they represent "the kingdom of Christ" is a mere burlesque on His Kingship. They do not even represent the spirit, or the character of Christ.

2. According to Christendom Jesus was the supreme clergyman. But the fact is there was nothing cleric, or ecclesiastical about Him. Up to His thirtieth year He was strictly a working man. His training was in a workshop. His Humanity formed itself in a workshop. He brought God down into every-day life; and laid the foundations of His kingdom in mechanical service. From His thirtieth year to His death, His life was still one

of daily labour. "He went about doing good." He was a Healer, a Comforter, a Brotherly Sympathiser with the sick, the suffering, and the sinful. The clerical assumptions of the priests he abhorred. In the simplest, homeliest way He talked out His wisdom, any where;—at the evening meal, or sitting on the hill side, or in the boat, or as he walked. Little children were great in His eyes, and ordinary men and women precious; and the ignorant and degraded no less precious than the refined. Into their souls He inspoke His virtue, and called them His "sons," and "daughters." He had the Divine art of inbreathing His Spirit into theirs, and it became their inclination to a better life.

He was so distinct, in His spirit and bearing, from all ministers and ecclesiastics, that His presence was painfully galling to them. If His style of humanity prevailed, their style would go out. To defend themselves and their Church, they must get rid of Him. This religious and ecclesiastical conviction led to His death.

3. To the few persons who became His disciples, He used to say: "Take heed and beware of the leaven of the Pharisees and the Sadducees." Ecclesiasticism is only a more specious and cunning snare than worldliness. Take care that you do not sacrifice your humanity to either.

The world is a huge vice, a huge oppression, made up of contending self-interests, and of hideous fighting organizations. Throughout the globe, the divine relation of man to man is swamped, by an imperious animalism. The Church is a soporific Sunday-institution in the midst of the world.

"Our Father which art in Heaven, Thy *Kingdom* come," has been our prayer, our Hope from the days of Jesus to this hour. But it is certain that nothing has hitherto appeared on the earth worthy of being called "the kingdom of God." You will remember that just before leaving the world, Jesus "added and spake" a special "parable, because they thought that the kingdom of God should immediately appear." In His parable He spoke of Himself as a noble-

man going into a far country to receive for Himself a kingdom, and then *returning*. Luke xix. 11, 12. And after His resurrection, when His disciples made inquiry concerning the time that "*the kingdom*" should appear, He replied: "It is not for you to know the times or the seasons, which the Father hath put in His own power." Acts i. 6, 7. We are almost 1900 years in advance of these primitive inquirers. And no one who reads "the signs of the times" can doubt that we are approaching a great crisis. It would be more true to say, We are in the crisis. The nations are trembling, and the divided and subdivided Church is not without her alarms. Decadence invades all old institutions, whether political, or ecclesiastical. All the foretold judgments are lowering. While the fig-tree of the future, the herald of God's new Spring, is putting forth her first tender shoots. The golden age, the heavenly summer, which all prophets foresaw, is nearing.

4. But so long as the world and the Church are divided spheres, "the kingdom" is an impossibility. "The kingdom" will assume what the world now holds; and the Church, no longer a vapoury ecclesiasticism, but the every-day condition of society, will embody the Spirit of Jesus, and the order of Heaven. The division of the world and the Church is the division of our nature, against itself. Our religious life is a thing of moods and solemnities, periodically assumed, and again, promptly laid aside, in order to give fuller play to our humanity. On the other hand the worldly life, not being principled in obedience to God, nor in love to man, is felt to be a necessary evil. Men humble themselves in their churches, and make confession of sin because of their worldly life; and get out of Church, and out of their religious moods as soon as they can, in order to indulge the more general claims of their nature.

By lifting us up into its royal unity of life, "the kingdom of God" will bring to an end this humiliating inconsistency. Men must cease to have two lives, a religious life and a secular life. Their life in the world must body forth their religion, namely, love to God and love to man: their re-

ligious life must clothe itself with the arts and sciences, with agriculture, trade, commerce, and manufacture. Instead of Church and State, we must have our human world divinely governed.—The world under Christ! Churches superseded by one King and His kingdom.

5. The one thing which the prophets reiterate as an absolute certainty is that Christ shall be King over the whole world. When He came, in weakness, to sow the earth with the principles of His kingdom, He was resisted and crucified; but when He comes multitudinously, in His regenerate mankind, He will go forth conquering and to conquer, prevailing and still prevailing, until all His enemies bow before Him. Opposition will be extinguished by the Breath of His mouth. The Lamb slain, is the Lion of God to the race, and in the might of Divine Justice and Goodness will overcome all evil; for He is KING of kings and LORD of lords." The prophecies: "All kings shall bow before Him," "His enemies shall lick the dust," and "the uttermost parts of the earth shall be Thy possession," &c., &c., most clearly point to an age when His human race shall be panoplied with irresistible forces. The world has never yet seen any thing half so authoritative, as will be the fearless sentiment and the commanding attitude of mankind, when, without self-seeking, they combine for justice and the good of their common humanity. The Lord Christ will stand down in them and be the source of their inspirations and energies.

6. "*Him hath God the Father sealed.*" In His Humanity He has taken the impress of The Father, and therefore men, and all human things, must take His impress. Is it possible that mankind, in all their nations, their governments and their industries, should be one Peace, one family till He reigns over them?

The counsel of Peace for the whole world lies in *the unity of the royal and priestly power.* "Thou art a Priest for ever after the order of Melchizedek," "not after the order of Aaron." Psa. cx. 4, Heb. vii. 11. No remedy will ever be found for the wrongs of the world, or for the divisions of

the church, till Christ assumes the government. "He must reign." "And men shall be blessed in Him, and call Him, Blessed." "He shall grow out from His place" into men, and, thus, "He shall build the temple of the Lord." Zech. viii. 12, 13.

Jesus, as King will never be known, nor will His *Kingdom* ever appear, till the human race receives Him *as a race*, and not as church. He can only reign over men, by reigning over them in the world. The governmental, social and commercial life of men must embody and represent Christ, as He embodies and represents God. He must clothe Himself with every thing that is human. It is time that we resented it, as an infinite injustice done to the Christ of humanity, to relegate Sundays, sermons, and sacraments to Him; and to reserve the field and the market, trade and commerce, for another lord and master. He must become the rectitude and honourableness, goodness and gladness, of men and women in every sphere of life. The Sunday- and Temple-sense of "Jehovah, our Righteousness," must be tolerated no longer.

7. Men who are anxious for the permanency of ecclesiastical systems and dogmas, complain with considerable uneasiness, that during the present century, and especially the latter half of it, men have been receding, as never before, from the traditions, holdings and usages of the Christian Church. Multitudes of good men carry the church as a sort of time-honoured incubus, which they cannot throw off. The wiser part, wiser than complaining, would be to inquire into the significance of this recession, which is really nothing less than an inquiry into the spirit of the age. If we inquire wisely, that is without prejudging it, I think we shall find that it is our Lord Christ, and the motion of His Kingdom earthwards, that are affecting universal society. The King of the world is bringing in His atmosphere, and it is vitalizing the human mind, marvellously enlarging the scope of human thought. Steam, electricity, magnetism are His heralds. The attention which is paid to occult forces, and the part which they are made to play in the

service of humanity, are *His signs.* All nations are brought together within one electric circle of communication. The whole world is becoming one body of sensation. It is plain that there is One Unseen Spirit in all the wheels of events, carrying them on towards unity in an immense common good. United humanity, enlightened humanity, righteous humanity, peaceable and happy humanity are the end. In divers ways the Infinite Father is leading men to entertain the New Harmony of things natural and spiritual, of Heaven and earth, in His descending kingdom.

The Breath of His new Coming is melting away our old theological heavens. We were forewarned that the Church of His first coming would wane, as embodying rather the arbitrary thoughts and narrow religiousness of men, than the thoughts and purpose of God.—It would not be large enough to receive Christ in His more Divine and more Human Second Coming. "When the Son of Man cometh shall He find faith in the earth?" Those who stand by the formulated dogmas and ecclesiastical polity of Christendom, will most likely assume the like proud and defiant attitude in relation to the second coming of Christ, that the Jews did in relation to His first. For the time seems to be at hand when the Camp of Christ and the camp of Christendom will be opposing sides.—Christ's camp being the camp of onward Humanity; and Christendom's camp being the camp of the self-elect, and their traditionalism.

8. Very rich is the human race. It possesses the whole world. All armies and navies are but fractions of mankind, and belong to the race. Right brotherly love to the race is greater than all religions, because it is a more comprehensive charity. "God so loved *the world*," &c. Love is "the greatest" and the most God-like thing in Heaven and earth. 1 Cor. xiii. 13. "To love God with all the heart, and to love one's neighbour as himself is more than all whole burnt offerings and sacrifices." Mark xii. 33. "On these two commandments hang all the law and the prophets." Matt. xxii. 40. "He that loveth another hath

fulfilled the law." Rom. xiii. 8. "Love is the bond of perfectness." Col. iii. 14. "If we love one another, God dwelleth in us, and His love is perfected in us." 1 John iv. 12. If "the love of God" be "perfected in us," what other religion can be necessary either between God and man, or man and man? Those in whom this twofold divine affection is prevailing, are anticipating the final condition of our world; and the God of the whole race will be with them, as He never yet has been with any church, or nation.

9. Think of the wrong done both to Christ, and to India, China, the South Seas, and Africa, by inflicting upon them *in His Name*, Episcopal, Presbyterian, Independent, Wesleyan, Baptist, and Romish communions, with the linguistic Babel, and idolatrous framework of the British and European intellect. It is not enough that they have afflicted and distracted Europe by their divisions, they must afflict and distract the whole world, and divide the human race among them. It is time that mankind, in the name of Christ and the unity of His kingdom, resented this. Christ is not divided. These self-seeking communions have no authority. Christ will not rend His authority to pieces, in order to give a fragment thereof to each of these contending churches. Let mankind claim the Lord Christ for their King, let them receive the spirit of His Humanity, and He will give them *His authority* to claim for Him, and to unite under Him, all nations. They have all One Infinite Father, and One King-Brother, His Representative; and they must be one family in Him, yea they shall be one family. "Our Father which art in Heaven, Thy kingdom come,"—not kingdoms. It shall come. Thou art giving it down, and we are opening our bosoms to receive it.

10. But can we do nothing to hasten the coming of our Divine-human kingdom? We can nurse and cherish the sentiment. We can give utterance to our conviction. We can contend that churches, or rather the new human societies under our Lord and King, should be centres of all comprehending service.

Let there be centres everywhere, in all nations, of the men of the future. Let them reverentially recognise their divine birthright, as sons of God. Let them regard themselves as the throne of Christ. Let His purpose be their purpose,—the good of the whole human race. Let all the societies, in all nations, be strictly in sympathy with each other. Let them watch, impartially, the interests of humanity. Let them be the natural home on the earth of the Divine Humanity in the Heavens. Let them be "God manifest in the flesh." Let them celebrate in their worship the marriage of Heaven and earth.

Let them assume that the divided and warring interests of arbitrary power, self-will, and selfishness, with all their wrongs and cruelties have come to their limit; and that the reign of God in man, and over men, can no longer be deferred.

11. There is a force, or law, in the bosom of all things, which, sooner or later brings to light their hidden, and most hidden powers and principles. "Nothing is secret, that shall not be made manifest; neither any thing hid that shall not come abroad." Luke viii. 17. Every virtue and distinction in the Infinite Bosom must bring itself out to view. To this law we owe the universe; and to the same law we owe the crown of all revelation, which is man, and pre-eminently Divine Man, our Lord Jesus.

This law of the Divine Nature, naturally becomes the law of Heaven, which is simply His central, or Supreme Kingdom. God, reigning in and through elements and creatures, in perfect accord and sympathy with Himself, constitutes Heaven. This central Kingdom therefore is under a Divine necessity to embody itself in man, in society, and in all things on the earth. His will being done by all its orders, and myriads, they are absolutely one Force. "Thy *Kingdom* come," is our daily prayer that the diffused Presence of our perfected brothers and sisters above, may extend itself, until it infolds our souls and unfolds its warm and blessed energies throughout the world.

12. What John saw in vision, at length becomes fact

and experience. The New Age, at its Dawn is here. But since it is not merely a richer religious life, that is coming, but rather "*the Kingdom* of Heaven," in the whole orb of our humanity, we should be prepared to find its signs quite as much in the world, as in the church. Men are every where not only longing for fuller, clearer light, but for a higher, purer form of human good; and God will not withhold the light for which they are craving, nor the better conditions of society, for which He has created the hunger. The world of human industry is already a new world. The invention of facilities for the saving of labour, and for the rapid execution of every species of work, indicate a new era. The steam plough, the reaping machine, the sewing machine, the telegraph, the telephone, the electric light, &c., &c., have no special relation to any existing church; but they are very intimately related to *the Kingdom* of God, and of men. Involving, as it does, the whole complex of society, the Kingdom embraces every thing that fulfils a human service. The multiplication of the comforts and elegancies of our homes and surroundings, which is another characteristic of our time, is a manifest intimation that God is providing human life with broader borders of pleasant things. The Spirit that is quickening men in every department of skilful and artistic industry, is descending from Heaven. Specially, the elaboration of the science of music, in signal triumphs of orchestral harmony, we must hail, as indubitable evidence, that Heaven is touching the soul of the earth in a new way, and pouring itself upon us in a new measure. Composers and choir-masters are moved by a frenzy of desire, to represent more nearly the harmony of the universe; and the people in general are acquiring a new ear and taste for musical celebrations of the exceeding fulness and grandeur of God's purpose. The uplift of the soul, the thrill that runs through the breast, and the joyous sensations that prevail throughout the body, under the swell and cadences of musical volumes of sound, are surely enough to suggest to every one the Divine source of the inspiration.

13. The spiritual-electric atmosphere of the departed millions of our kindred, who have been ripening and perfecting directly under the Spirit-Sun of God, in Christ, is not farther from our souls, than is the sky from the bird within the shell.

How can there be any true philosophy of events taking place in this world, until our connection with that elder and greater human world is recognised. It is just as inevitable that influences from the upper Kingdom of our diviner brothers and sisters, should flow in upon the affections and minds of men on the earth, as that the natural atmosphere, with its magnetic and other virtues, should enter into our physical lungs, blood, and nerves. In view of the fact that the whole universe, visible and invisible, is one, we may, indeed, safely assert that there is no possibility of its being otherwise. And, most assuredly, we shall not trust those readers of the signs of the times, who fail to see that the lightning of a Grand, Royal Coming, is flashing from end to end of our world. Note the rapidity with which event follows event, and wonders of invention, greater wonders of invention. Note also the intensely severe powers of scrutiny, with which the human mind is piercing into every thing. The lightning of the Living WORD, is so powerfully stimulating the human intellect, that the letter of our scriptures is undergoing a crucial test, of which there is no parallel.

14. The apostolic dispensation is as certainly closing, as was the Jewish at the beginning of our era; and "*the Kingdom* of God and of His Christ," is pressing in to take its place. The world is astir, the church is anxious. All things are being searched, shaken, overturned, prior to reconstruction. Both the churches and the kingdoms of the world, are receiving notice that their tenure is running out, and that they are about to be supplanted, not by two clashing, discordant forms of society, but by the harmony of "the Kingdom." Yea, let it come. Our disorders, and the keenness of competitive strife, ecclesiastical earthquakes, and general dismay, the woes of the world, as much as the

prayers of the devout, are crying, Yea, let it come. Be comforted. The earnestness of the cry denotes the nearness of the Coming. "He cometh." In the clouds of your own burdened and perplexed soul, in the lurid, social, and political clouds of the world, and in the dark and stormy clouds of the church, you should discern the signs of His approach. He is clothing Himself with the universal cloudiness of all earth's affairs, prior to the evolution of His long promised Kingdom. Within the heavy, threatening cloud, which overhangs the whole world, His Glory is involved. The cloud will break up, and dissolve into the pure Sky of His overarching Love.

15. Ye heavens, ye nations, ye air and sea, ye fields and all trees, here is joy for you:—"The Lord cometh." The Kingdom which "He has prepared in the heavens," is moving down towards the earth, into the earth. "I saw it coming down." I saw age after age, come and go, until, embosomed in its own Divine Light, I saw the form of Heavenly society organized in the bosoms of men. The form of society was bridal.

Homes and families below, must be as Homes and families above, in closest unity with God, and with each other, in a new soul-unity with each other, and with God. Observe, that the condition of society announced in the closing pages of revelation, is precisely the condition which we find in its first pages, as originally instituted of God.

16. If the Kingdom of the perfected race above, has been *prepared*, carefully *prepared*, "as a bride for the Divine Bridegroom," must there not be a corresponding preparation in men and women on the earth, before the Kingdom can glide down into the spaces of their souls and bosoms? How can Divine human nature be evolved in men whose carnality is still intact? How can pure elements from God and Heaven flow into them, before the sweet pearl-rooms of their breasts, and the ivory palaces of their hearts, are ready for their entrance?

17. Brothers, and sisters, of all nations, receive your Divine Humanity, which is pressing down into the earth;

and help on the Golden Age. It is your Father's Age, and your age. It is destined to come. Help its coming, by holding it in your thoughts, expectations, and desires. Christ, as the Royal Servant of our Father's infinite Love, is yearning to come and possess the earth. "Prepare His way before Him." Your desires are as grooves and channels, for His coming. His Power on earth need not be limited.

18. Think of all the fruits of His reign. Think of the reconciliation of all nations to one another, in the kingly spirit of one Divine Brotherhood. Think of the prodigious expenditure both of human skill and substance, which will be saved when there are no longer envyings, jealousies and suspicions between the nations. Think of what the industry of the world will accomplish, when it is once set at liberty from the God-dishonouring institutions, which imprison it, and make it mischievous. Under our Right Human Throne the love-industry of humanity will rapidly change the face of the world. All its swamps will be drained. Under landscape gardening, desert places will be made to "rejoice and blossom as the rose." The elements will respond to the new age of Love, and mirror the brightness and peace of the Heavens. The reconciliation of "*all things*," is as much the purpose and promise of God, as the renewal of men. The new quickening of vegetation, and the happier condition of the animal world, are inevitable consequences, arising out of the new harmonic, and joyous, relation, between men and God. For men are not the limit, but the channel, and outlet, of the life and joy of the Infinite Father-Creator. "Let the nations be glad and sing for joy: O God, let *all the people* praise Thee: *Then* shall the earth yield her increase."

## SUMMARY.

### *The Vision of John.*

REV. XXI.

Very appropriately, our volume of Holy Scriptures closes with a symbolic representation of the Coming Age, as given in vision to the beloved disciple. After Moses and the Prophets had spoken, after Jesus had taught and died, after the gospels and epistles were in circulation, the things that are written in this book, were given from Heaven. The book opens with these words: "The Revelation of Jesus Christ, which God gave to Him; and He sent and signified it, by His angel, to His servant John." And in the last chapter of the book this declaration is repeated, as from the mouth of the Lord: "I, Jesus have sent My angel to testify to you these things."

We must presume that no inconsiderable period would be required to embody and organize the New Life and Glory which John saw "coming down" into the world of spirits. It would of course require a still longer time to come into manifestation and organization on our earth. The new life, the new faith, and the new form of society, which are spoken of as "a new Heaven and a new Earth," must be established there, before they are propagated here. But the nations and peoples in the great spirit-world beneath Heaven, being arranged and consolidated into a kingdom under Christ, the forces of the same were to descend, and incorporate themselves in a like kingdom on earth.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Ver. 1.

I saw a new element, "a new heaven," coming into men,

and "a new earth, that is a new body," clothed them; for their old natural condition, passed away, supplanted by the vital forces of the New Coming. The great deep of the human passions was brought under Divine law; and it was no longer characterized by restlessness, caprice, and incertitude, but became a perennial source of calm, majestic joyousness. As a consequence, an utterly new form of social life appears. I say social life, because society in its new form is not a Church, but "the Holy City." Humanity under Christ will neither be an ecclesiasticism, nor a worldly polity; but a grand family solidarity governed by Heaven's laws. "The Lord shall be KING over all the earth; in that day there shall be One Lord, and His Name One," Zech. xiv. 9. "I saw no temple;" for all human homes and industries were under Divine Man, "The King;" and full of the energy and health, the holiness and gladness of His reigning Love. The divided powers of church and state were merged into the unity of the Kingdom of God with men.

> "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Ver. 2.

"The glory which Thou hast given Me I have given them. *I in them,* and Thou in Me, that they may be made perfect in one."

Nothing short of a new and more opulent descent, into the human soul, of the Love and Glory of the Divine Bridegroom, can initiate us into our eternal bridal relationships. New society requires first of all the new unity of our twofold nature, based on a warmer, more intimate, more vital unity with God, in our Lord Jesus. The foundations of society are clearly not man, nor woman, but man and woman in a marriage-unity, which shall strictly be of God, and in God. Families and homes are thence. Divinely ordered society is the aggregate of divinely ordered families. "In thee shall all *the families* of the earth be blessed." The Glory which is to fill and bless the whole world is the Glory of Divine Love. The only adequate throne for which

is the will of man and woman blended into one will, the soul of man and woman become one soul. This is heavenly marriage, and indispensable to the fulness of God's indwelling. Therefore it is said to "come from God, out of heaven." And until it is come, how can we be strong or enter into the rest of our nature, or so much as taste the holiness of delight?

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Ver. 3.

Heaven rejoices exceedingly to see the only possible salvation of men and women, beginning to be apprehended. For they at least know the impossibility of saving men and women, except through their deepest and inmost affections. With "a great voice," Heaven exults, "Now is come salvation." Man becomes, "Holiness to the Lord," woman becomes "Holiness to the Lord;" and their perfect unity becomes "Holiness to the Lord;" and therefore, God finds in them His appropriate dwelling-place.

The rich harmony and the delights of His own lives and powers, can only be led into harmonic man. Harmonic man, is man and woman interblended in one life. The complete man is God's habitation. "Here will I rest; for I have desired it."

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Ver. 4.

Nothing short of the forces of the Divine Nature dwelling in human nature can drive sorrow, pain, and death out of the race. But God's harmonic Life, reigning in divinely united man and woman, according to the law of immortality, will prevail over all evil, and hold them in a triumph of health and joy. If God's indwelling be the central fact, force, and law of their nature, disease will be impossible, death impossible. Former conditions will pass away,

before the vigours of eternal health, ceaselessly begotten in man's dual unity. God and man being harmonically related, the potency and glory of the Divine Love will be inherent constituents of his nature, and will transmute, without dying as now, his earthly into his heavenly and eternal form.

> "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." Ver. 5.

God in His own Form, as Divine Man, Divine Man in God, as the infinite Fountain of His Life, said, "Behold!" the time is come for the creation of My new human race,—*My race.* Write it; for they are true words and faithful. Blessed are they who open their bosoms, in expectancy of My creative sphere. Blessed are they who long for My work in the transfiguration both of their souls, and their bodies. Strong desire, like summer's warmth, opens pathways for My influx and operation.

> "And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely." Ver. 6.

"It is done." In My own Humanity, "It is done." It remains only to propagate the immortal conditions of My Humanity. I am the Divine Masculine and the Divine Feminine. I am Wisdom, and I am Love. I am "the Form of God." "Male and female" are "His Image," and their name is Man. Gen. v. 1, 2. I am Man causative. If any man thirst, the Spirit of my marriage unity shall be given to him, as the Divine, Solar-wine of his two-in-one life. This unity is the centre of Paradise and its delights. Man and woman no sooner lost their Divine oneness than their access to the tree of life was intercepted; nor can they find it again, nor taste its fruits, until their perfect unity with God, and with each other in God, is restored.

> "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Ver. 7.

Apart from the dual oneness of man and woman, and the

interaction of their masculine and feminine poles, neither can be delivered from onesidedness, nor can man overcome his evils, prejudices, and partialities, nor woman hers; nor, consequently, can either "inherit all things." Neither, without the other, has scope enough, nor wealth of nature enough, nor harmony enough, to be capable of receiving the fulness of God.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Ver. 8.

All deficient persons, all self-poised intellects, all impure hearts, all disobedient men and women, whether in the church or in the world, must welter on in the fire of their own unchaste and disorderly passions, until the sufferings of the second death have wrought their end in the extinction of their evil selfhood, and their preparation to receive their original divine selfhood.

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife." Ver. 9.

Then one of the angels charged with the execution of the last purifying judgments on corrupt society, coming to me, said, I am now commanded to show thee the society of the future, society in its new form, as brought into heavenly order. Come hither! I will show thee the human race, as they will be under the glowing Fire of the Divine Love centred in their bridal affections, when man and woman shall find their complementary nature in each other, and as one life, enter into nuptial unity with the fulness of God.

"And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God." Ver. 10.

"Come hither!" in the preceding verse, meant elevation to the highest Paradisaical condition, from which John was permitted to see a representation of New Humanity, and

New Society, in the act of evolving from the Heavens. He saw, "in spirit," from "a great and high mountain," as it were a city, growing out from God and Heaven, and descending towards the Paradise, or spirit-earth, to which he was caught up. And the like order of consolidated dual humanity which he saw above, would ultimately prevail in our own planet.

> "Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." Ver. 11.

The knowledge of new humanity, will be compact as a precious stone, and clear as Heaven. Their authority will be the direct illumination of God. And His glory perpetually springing in the centre of their souls, will vibrate through their whole being with sensations of unknown delight.

> "And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass." Vers. 12, 13, 21.

Human society in its final form, will wear the panoply of God, and be unassailable from without. It will be God and Heaven in development. "The Lord is there;" constituting a wall of defence great and high, which the unpure dare not approach; but having open and attractive gates, on all sides, to those who are pure in heart, and radiant with the Divine-bridal joy.

## The Gates.

Gates clearly signify entrances, or initiatory principles. In all probability it will strike many with surprise, that there should be twelve gates of entrance into our Divine-human Kingdom. If any seer of to-day made such a

declaration, and based it on a vision which he had recently seen, both his declaration and his vision would most certainly go for nothing. Men will receive from antiquity, and even reverence a thousand things, which they would denounce, if they were matters of current experience. The things which they most surely believe, they most surely would not have believed if they had been contemporary with the first witnesses. Not one out of ten of the present believers in Christ, would have believed in Him, had they lived in His day.

Against the idea of there being twelve gates to eternal blessedness, it would be objected that there is but one Christ and Saviour of men, and that He is the only Gate. Then His words would be quoted: "I am the Door: by Me if any man enter in, he shall be saved." It is perfectly true that Christ is One, but His Oneness is very manifold. The human race is not of one order, but of many orders; and Christ is related to every order and distinction of humanity.

The twelve gates brilliantly reflect the universality of our Lord's relatedness, as Divine Man, to men. Each gate is Pearl, but each is a distinct Pearl, reflecting the Divine Light in a different manner. Christ is every man's Gate of entrance; but there are diversities, as distinct as East and West, North and South, in the ways in which men apprehend Him, and enter into Life and Hope by Him.

2. That would be to most men an insupportable affliction, if higher human conditions were not attainable. Then there were no remedy, no compensation for the ills of earthly existence. Instinctively we turn from the incredible to the infinitely credible thought, that we are loved and longed-for by all those who are nearer to God, and happier, than we are. When we are most calm and reflective, we become conscious of an influence which allures our thoughts towards a final perfect Home. When grief overtakes us, weighty enough, or serious enough, to overmaster the influences of the outer world, we find ourselves gliding into the idea that the present mode of our being is but a passing

experience, and that our real end is a higher form of our nature, and perfect society. The universe is not going to prove a trap for us, but rather a porch, and entrance, to the realization of all those warm imaginings and desires which we have derived from the Source of our being. They are sparkles of the unquenchable Light glimmering in our dark souls. The poor, the suffering, the broken-hearted, the incurable, the aged and the young are always looking towards the beautiful gates of their perfect future. Their affections, sometimes sighing, and sometimes singing, thrill and swell under the attraction. And even those who are basest and guiltiest in their own eyes, are not able to resign the hope, that some day, they shall be able to pass through the gates, and find themselves pure among the pure, and blessed among the blessed. They are at the bottom of the lowest step, not yet on it; but they cannot go away. Far, far, within them, there is a dream, that some Wonderful One, or wonderful influence, will surely come to their help, and lift them up the first step of their ascent. And their dream will come true. The tenderness and humility of this class are very dear to God.

3. In the New Age, the foreglow of which is in the horizon, the entrances to God's City of heavenly Humanity will be irresistibly attractive. Icy truth is not Truth. Truth is a twelve-fold pearl, warm and redolent with the tender fire of His Love. Be it remembered that Pearl is not a mere mineral, nor a metal, but a substance evolved through life and experience.

4. The twelve gates into the twelve-fold society of the Divine Human Kingdom are said to bear "the names of the twelve tribes of the children of Israel. The prominence given to the twelve tribes throughout Holy Scripture must strike every reader, nor will any reverential, or thoughtful person doubt that their significance involves considerations, and distinctions, of supreme importance, in the eternal relation between God and the whole human race. The names of the tribes, in their symbolical use signify nothing Jewish. The orders, into which the family of Humanity is

classified rank under these names. The riches of the Divine Nature, in their distribution, open out into a twelve-fold development, constituting the twelve-fold diversity and unity of the race. Very suggestively as well as remarkably, the measure of "the perfect man," which is the same as "the measure of the stature of the Fulness of Christ," is said to be twelve times twelve. For the whole complex human variety, under some one dominant distinction, exists, in a new order, in every man.

5. In the New Testament the twelve tribes, or distinctions of humanity are still kept before us in the twelve apostles of our Lord Jesus Christ. Before nominating them, "He went up into a mountain, and continued all night in prayer to God. And when it was day, He called unto Him His disciples, and chose twelve whom he named apostles." Luke vi. 12, 13. There is an apostle, or a distinct aspect of Truth, specially adapted to every class and order of mankind. There are eastern aspects of God's meaning and purpose concerning man, and there are western aspects, there are also northern, and southern aspects. And there are initiatory principles into our everlasting kingdom corresponding with these distinctions.

6. In the names which we assign to these gates we follow Ezekiel. See Ezek. xlviii. 31-34.

"*On the East three gates.*"

(1.) The first Eastern gate is *Joseph*, meaning increase, more to come. When he was born his mother said: "God will give me another son." Instead of resting in what He had given her, she looked upon her gift as a pledge, and feasted her soul with expectation. God has a tribe of such children, and He honours their faith with corresponding bestowments. "Be it to you *according to your faith.*" In his final hour of inspiration, Jacob declared "Blessings without measure and without number, shall come upon the head of Joseph. The height shall yield him blessings, and also the deep. His exceeding fruitfulness shall surmount every wall that threatens to limit his influence." Observe, this "increase" is the fulfilment of his name.

In distinction from all his brothers Joseph is ultimately found to be too prolific to fall under one head: "The children of Joseph are two tribes, Manasseh and Ephraim." Josh. xiv. 4. "They are the ten thousands of Ephraim, and they are the thousands of Manasseh." Deut. xxxiii. 17.

*Manasseh* means *Forgetfulness.* "For," said Joseph, through the abundance of my increase, "God hath made me forget all my trouble and my father's house." His second son he named Ephraim, that is, Fruitfulness; for "God hath made me fruitful."

The men and women who have a great facility in forgetting, are always an interesting class. They enter so fully into God's purpose of better things to come, that under the attraction of a richer future, they bury the past. They neither waste their time, nor their strength over old troubles; for they "abound in Hope through the power of the Holy Spirit." Passing into their new inheritance by their own Joseph-gate, through their Divine Forgetfulness, they are at once wonderfully at home in their new life.

Divine "Forgetfulness" is closely allied to Divine "Fruitfulness." Manasseh and Ephraim are brothers. But, said dying Jacob, "the younger brother shall be the greater." Moody people who cling to the past and cannot drop it, are not able to hail God's present coming. The slaves of tradition are prejudiced against the larger and richer new things of God, because they are "new things." Their souls stagnate in their own gloom and unbelief. On the other hand, those who, in the brightness and fulness of their new experience, can readily forget that which is behind, pressing on, and on, towards ever greater unfoldings of God's purpose, are constantly renewing their youth and vigour; and being large receivers of new life, they bring forth "much Fruit." The gate of the forgetting, fruit-bearing people, is a noble gate, leading into the society of an intensely living, joyous people.

Inquire whether you are in the habit of saying, 'God has given me my first nature; but He will surely add another and a better, and in the surprising fruitfulness of my new nature, I shall soon forget my old nature. He has brought

me into this world, He will open my way to a diviner world. He has appointed it, that for a little while, I should wear time's form of humanity; but He will make me according to the order of eternity. I am but the half of myself, I am woman only, He will make me man also, and we two shall be one before Him for ever. I am man, I have not found my fairer and more interior nature, but God will bring her to me, and we two shall be complete man, His Image! If you are not able to look with confidence to God, for the completeness of your nature, and your blessedness, you are not of the tribe Joseph. The Joseph-gate is the entrance of those who honour God by expecting every species of "increase."

(2.) The second eastern gate bears the name of Benjamin, "son of my right hand." He is son of sorrow, son through death, for his mother died in receiving this increase. You must die for your increase. You must dissolve to make room in you for God's purpose. You may be a left hand son, without the inward death, but not a right hand son. Benjamin became the darling of his father, and the nearest, dearest brother of Joseph. He represents those who wade and struggle through much tribulation to their Father's house; but who by the chastening of sorrow and the sharpness of death, are qualified for special service at the right hand of God. They are an exceedingly numerous tribe. They have their own gate of entrance to their own people.

(3.) The third eastern gate is *Dan.* See Ezek. xlviii. 32. This is a gate, as many of us will think, not leading to the most interesting people. There must be some one mansion, or society of the human race, which is the least distinguished for goodness and beauty. Dan signifies a people very important in their own eyes,—the *judging people.* The gate bearing this name may be an entrance to those who define with sternness and confidence what should be the doctrinal belief, the forms of worship, and the habits of God's children. "They take too much upon them." They abound in priestly and clerical Christendom. Very con-

sistently, their countenances are distinguished by rigidity of outline, and an air of special sanctity. We can imagine their gate to be strictly kept, and that a certain sharpness of light prevails in their society. But their light is too cold, their hearts too stony, and their requirements too ceremonial and exacting, ever to become attractive to the more genial tribes of God. Members of the Dan-tribe will solemnly pass in at their gate, with the feeling that it is the only right gate ; but others will thankfully pass it by, and breathe more freely as they leave it behind them.

"*On the North three gates.*"

(4.) The name of "*Reuben,*" signifying "the seeing son," or, the vision of the son, is assigned to the first of the three northern gates. There is a class, or tribe of regenerate people who are distinguished for their recognition of the Son of God, as "The First-born," the Sole Fountain of Life and Light ; who trace their own sonship to Him ; and who, in His Light, are pre-eminently intelligent. We may perhaps find among these first-born Sons of the Word, the universal, all harmonizing science, the key to all mysteries, and the most lucid intuitions concerning the future economies of the universe.

(5.) The second northern gate bears the name, "*Judah,*" which means "the Praise of Jehovah." When *he* came into the world, his mother said, "Now will I praise Jehovah : therefore she called his name Judah." Gen. xxix. 35.

In his dying benediction, Jacob said : "Judah, thou art he whom thy brethren shall praise." Only those who are distinguished by their love, can be distinguished for praise. Loving, praising people will always be loved and praised ; and dwell for ever in the society of the loving and the joyful. Read Judah's inimitable appeal to Joseph, on behalf of his father, and his brother Benjamin, and you will find what a man of love he was. In the whole history of mankind there is not a more tender, pathetic, artless piece of pleading. Gen. xlv.

"Our Lord," who, in every sense, is the Son of Love and

Praise, "came out of Judah." He is equally Son of God's Love, and son of man's love;—son of Judah, son of David, son of Mary. Of Love He is the supreme Fountain and illustration. The agony and the music of Love meet in Him. In His Love, He assumes the whole race, travails in anguish to bring a nobler nature to birth in them; and afterwards rejoices over them with singing. "I will give thanks to Thee, O Lord, among the nations." "In the midst of the children whom Thou hast given Me, will I sing praise to Thee."

The gate Judah is a most attractive gate, to a sympathetic, joyous, musical people.

The very sins of Judah are sins of love. And when such sons as Judah and David are purified and transfigured, they overflow with tenderest, humblest praise; and become radiators of purest, intensest love.

(6.) The third northern gate bears the name of "*Levi*," which signifies "joined," or associated. Certain men and women, with whom we have all met, enjoy the peculiar power and felicity of being able to draw and attach to themselves, not only the numbers of their own tribe, but of all the tribes of God. They apprehend and possess a marvellous unity of spirit, which includes the greatest variety. Their ideal Heaven would be made up of members selected from every order of humanity. It is remarkable that the tribe of Levi had no special inheritance of their own. Their inheritance is among all the tribes. In them tribal distinctions are balanced in a unity of mutual affections and obligations. It belongs to the genius of the society, Levi, to include the peculiarities of all the societies, and to be sympathetic with them all.

Unsectarian people will be glad to know that there is a special gate of entrance to this eclectic but most neighbourly society of men and women.

"*On the South three gates.*"

(7.) The first of which is *Simeon*, which means "he who hearkens." There are a people, and a very noble class they

are, who are grandly principled in the necessity of hearkening and obeying. "To hearken is better than sacrifice." David calls on this class of heavenly men, to bless the Lord for him. Wherein you excel, I have failed. "Oh that I had hearkened." "Bless the Lord, ye who do His commandments, hearkening to the voice of His word." They are valiant men and impatient of all unrighteousness. Integrity, honour, zeal, and directness in duty are their characteristics. They excel in strength. Some of us have lost all title to this gate.

(8.) *Issachar*, signifying "Recompense," is the name of the second gate on the south. It may well be the gate of those to whom life on the earth is a disappointment, who feel that their opportunity never comes, but who meekly endure their hardships; and being children of faith and hope, are still looking for their place and portion. Though not appreciated at present, they are sure of final justice and recompense. Under all their trials, they have respect unto the *recompense* of the reward. Through a great fight of afflictions they press on to "*the prize* of their high calling, wherewith their righteous Judge will crown them." The sufferings of our Lord were sweetly qualified by "the joy that was set before Him." Every neglected, vexed, tempest-tossed child of God, in due time, shall pass through his own gate, and find the rest of complete satisfaction, in his own perfectness, in the bliss of a divinely conformed bosom relationship, and in the wealth and force of sympathetic society.

(9.) The third southern gate is *Zebulun*, which means "Dwelling," or Habitation. By giving this name to her son, Leah expressed her hope that henceforth her husband would more intimately *dwell with her*. As a tribe and distinction of God's children, Zebulun may point out those whom nothing will content short of their inmost marriage with their soul's eternal counterpart, in the Lord. They must find the complement of their nature, and the entire appeasement of their most sacred affections. They are persuaded that they will never fully know what unity with

the Lord is, until they have found the entireness and unity of their own nature. These ardent lovers, whose life is a continual sigh and yearning for their own bride, or bridegroom, and that as a condition of their entrance into the bliss of complete mystical union with the Lord, will find, by and by, their own gate to rest.

"*On the West three gates.*"

(10.) The first of which is *Gad*, signifying "A Troop." "A troop cometh," said his mother. His father, in his last hour, said: "A Troop shall overcome Gad, but he shall overcome at last." And Moses said: "Blessed be he that enlargeth Gad." Under Gad may be represented those, who having great wealth of nature, are peculiarly exposed to temptations and combats. They have too much to overcome, not to be often overcome; but they shall "overcome at last." Their lower nature is strong, their higher nature is likewise strong; and between the two, the fight is strong and long. Beaten and worsted again and again by the troops that rise against them, they renew the struggle; and because they have no reliance on their own strength, they look the more nakedly to God, for victory. From their very failures they reap sure "increase." Blessed be he who helpeth poor Gad towards his ultimate enlargement, in the harmony and liberty of his opulent nature.

(11.) The second western gate is *Asher*,—"Blessedness." There is a tribe whose distinction is not illumination, not talent, not zeal, but brightness and joy. Sanguine people make the best of every thing, and rise into hope, where others sink into despair. Most persistently they will believe that whatever happens to them, must end in greater good. They find immense rest in what God is, and in what He will do. Of Asher, his dying father said: "His bread shall be fat, and he shall yield royal dainties." How should dry, or cold people yield royal dainties? How should the doubting, the fearing, the gloomy, have dainties for themselves, or others?

But the people who yield "royal dainties" must be well fed. Giving out much, they must take in much. "Their bread shall be fat." Fruits and flowers shall regale them. "Butter and honey" shall crown their table. Moses said of Asher: "Let him dip his foot in oil." His goings shall be in the spirit of joy, and in the service of joy. How beautiful on the mountains are the feet of those who bring "the oil of joy" for the world's mourning. Asher is a happy people, marvellously susceptible of good. Though a western people, they do not envy those on the east. They set a lower value on the light of knowledge, than on the ministry of love and joy. They are strong through delight; and are a most amiable friendly people. They never divorce the soul and the senses. Their joyous souls feed their senses with the Love of God, and their senses feed and animate their souls with pleasures. Happy they who have a title to the gate of this people.

(12.) The third western gate bears the name of *Naphthali*, which signifies "wrestling." At his birth, his mother said: "With great wrestlings I have wrestled and prevailed." As a people, the tribe Naphthali are very distinct from Asher, the happy people, who feed on fats and sweets, and "dip their foot in oil." Labours, failures, fears, tears, straits, and perplexities, make up the pilgrimage of Naphthali. Yet are they not an unhappy people. Though often discouraged, they never despair. Cast down, they are not destroyed. During the days of their mortality they are like a hind, which is now in captivity, and now hunted; but under all their persecutions, the fountain of their inmost youth is never dried up. And after the merciful rigour of death has been once executed upon them, they are as "the hind let loose;" and being "full with the Blessing of the Lord," in an affluence of "godly words," they are ready to cheer and help every dispirited fellow-wrestler.

7. No one can fail to perceive that the markedly distinct genius and temperament, faculties and character, which come out under these twelve names, very fitly and naturally represent the race which God is regenerating. Moreover

every reader will be able himself to verify the distinctions, in actually existing types around him.

And how much more worthy of the Wisdom of God, as well as more interesting, is this complex, twelve-fold, harmonic view of final human society, than any promiscuous gathering, or contemplation of mankind in the mass could be!

8. Each individual likewise, who, in this world, through inappreciation and loneliness, never fully inherits, nor enjoys his own nature, will realize from the multitude, and solidarity of his family-mansion and kindred, a marvellous accretion of strength and joyousness. Neither men nor women will come to themselves till they come among their own people.

9. Let it be observed that there is no gate into the order and blessedness of final society for unrenewed human nature. Natural men and women are, in their structure, understanding and sympathies, outside. But blessed are they who, though outside, *have their eyes and desires* turned towards the gates. The gates of new society are infinitely attractive, and the sorrows of humanity, outside the gates, will multiply and become insupportable, until men are compelled to contemplate their regeneration, and pearly access to the Divine Kingdom of Humanity, as their only hope.

10. The Divine city is coming, with an ever-increasing momentum of descent, into the prepared people of the invisible world, and thence into all qualified recipients in this world. According to John's vision, judgment on the mixed masses of people in the great fore-court of Eternity, has taken place, and new forms of society, in Divine order, are prevailing.

"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst." Vers. 14, 19, 20.

The Divine foundation principles to be built up in the Divine human race, are most living, radiant, and reflect, in a twelve-fold diversity, the opulence of eternal Love and Truth. They are embodied in a twelve-fold ministry, to the twelve-fold diversity of humanity. They are strictly Christ in human society. Therefore final society is set in Him, "rooted and grounded in Him." Although in the imagery of the vision, the foundations are represented as so many precious stones, we must remember that "they are spirit and life." Nothing comes from Christ and Heaven into men, but Pure Substance, Spirit. The descending Spirit brings in its bosom, into our bosom, every principle of the Divine Nature; and the principles of the Divine Human Nature, are the only possible foundations of eternal human society.

As the glory of the sun is reflected in translucent stones, so will the Glory of God-man shine through and through the manifold distinctions of the New Race.

2. The sun is strictly the foundation of all the life, motion, virtue, form and beauty, in the whole earth. The energies, or foundations, from which both the vegetable and animal kingdoms are built up, are from that fountain of electric force and action. How remote then, from the ordinary, or earthly idea of foundation, is the influx of the God-man! But all the foundation-principles of eternal mankind are in Him, and from Him. His most intense life, with its unsearchably rich contents, is flowing into men and laying the foundations of their new nature. The men who are channels of this ministration, are "the apostles of *the Lamb:*" suggesting the gentleness and sweetness of the glories which His Life is evolving in us. While the twelve precious stones which symbolize the foundations, intimate the solidity and incorruptibility of the glories which are built into new humanity.

3. As surely as the tender Glory of God's Love came into our nature in Jesus, so surely the same is coming into humanity at large. The gentleness and clemency of the Lamb so prevail in the spiritual atmosphere, in which the

souls of men live and think, that, unawares, the hard and vindictive thoughts of their forefathers are melted out of them. It was the coming of "The Lamb" in man, that emancipated the African race and the Serfs of Russia. Each century surpasses the former in its motherly concern for all sufferers, in its treatment of criminals, and in the costly and self-sacrificing methods by which it seeks to win the most degraded, to virtue and honour, to Christ and Heaven.

The animal world likewise shares, and will more and more share in the geniality and mercifulness which the Lamb is infusing into the human soul. The society for the prevention of cruelty to animals, and the earnest rebuke which vivisectionists are receiving, are signs that the Lamb's Life is becoming the life of men.

The Lamb is the throne of God ; and the foundations of society, which are ever coming and coming, from our Throne-Man, must prevail and crown the race. His meekness will subdue our ferocity and brutality, the justice of His love will conquer all our unjust justice ; and all our legal oppressions and barbarities, with all our harsh judgments, will fail and vanish, before His seventy-times-sevenfold Charity.

The holy, mild, gentle, Jesus-Spirit is permeating all society, stealing like a heavenly June through the heart of the world. The central societies about Him, are pulsing down His affections into recipient men and women. The warm righteousness and perfect order of Heaven, are being reproduced on the earth. The hosts of Heaven who embody the Spirit of Christ are the most beauteous, the most merciful, and therefore, the most potent organization in the universe. And under Him they are patiently insinuating their twelve-fold principles, and love-glories, their loveliness and blessedness into the souls and bodies, nerves and blood of their race.

4. By "the names of the twelve Apostles of the Lamb" which are said to be written on the twelve foundations of the Holy City, we are to understand the everlasting sub-

stances, Truths and Virtues, which men are receiving from the Lord. Some of these reach us under forms of great brilliance, and others under greater shade: some are more obvious, and others more latent: some active, others passive: some have commanded voices to represent them, and others, no less precious, have observed silence. Accordingly, next to nothing is known of one-half of the twelve apostles. They had their own distinctions, and did their own work, but they were too meek, and their ministry too humble, for general appreciation. Hitherto men have not been able to receive the most human things of God. Indeed the undivine conditions of their hereditary male and female nature, would have done nothing but abuse and profane the conditions of Divine Human Nature. But "God knoweth them that are His," and Heaven knows its own; and into their seven times purified, prepared souls, much has been coming, of which no report has gone abroad.

5. Let the natural human race be concerned to become a divine human race, and they will soon hear what they have never heard, and understand what they have never understood, and rejoice as they have never rejoiced. How great will be their exultation, to see their whole nature intact, on a higher plane, the virus of lust and the poison of sin, alone excepted! Humanity is humanity to eternity, a richly complex, dual unity. Blessed are they who have entered into a divine discontent with the natural form of this unity. The natural man and woman have no conception of the divine form and bliss of their nature. In its twelve-fold, jewelled purity, it is now coming down from God out of Heaven. Many are receiving it with intense delight. And all who are ill at ease under the degradation of their natural, are being prepared for the evolution of their divine-natural, condition.

6. "Let us be glad and rejoice; for the marriage of the Lamb is come, and His wife hath made herself ready." Rev. xix. 7. The Divine preparation of man and of woman to enter into marriage unity with each other in the Lord, is in their new luminous nature. Their holy unity, being the

condition of the Lord's inmost marriage, or unity, with them. Only from the "high mountain" of final brilliant human purity (symbolized by "fine linen, clean and lustrous," Rev. xix. 8), can this Divine unity be seen or understood. See xxi. 9, 10.

The descent from the holiest heaven, of its light, most precious, and its love, most glowing, alone can "make ready" the new virgin humanity of man and of woman for the marriage unity of Eternity. "Blessed," indeed, "are they who are called unto the marriage festival of the Lamb." Rev. xix. 9.

"And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel." Vers. 15-17.

Final society is a perfect cube, equal every way, and all-inclusive: masculine and feminine, active and passive, natural and spiritual, as interiorly intense as externally vigorous, as human as Divine, "compact together," invincible, and making perfect harmony, perfect blessedness. "The City of God" is humanity, reflecting as a mirror, His Nature, His manifoldness, His unity, and His glory. Twelve times twelve express the perfect intermarriage of its involved and balanced proportions. It is "the fulness of God" developed and illustrated. As it is written: the "Unsearchable," the "Past finding out" shall be brought out to view, admired, and glorified, in His sons and daughters.

What wonder, if we are unsatisfied and restless until we come to the full measure, and the harmonic interblendings, of our nature? For the intermarriage of all our human distinctions, affections and principles, senses and delights, is tacitly written in our nature, as the idea and purpose of God. He will develope His own symmetry in His family.

The rhythmical flow of His Divine Powers will play through them, and from them, back to His Infinite Bosom again, an endless circuit. Such is the law of Eternal Life.

"And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass." Ver. 18.

Pure goodness, the gold of God, will be embodied in all the families and nations of the new human world. "Upon Thy right hand did stand The Queen in gold of Ophir." Truth is King, and Love is Queen, for ever. Love is the soul and heart of Truth; and Truth is Love's might and executive power.

Let me lift a corner of the veil before the Most Holy Place, that the mystery of our nature in Jesus, may awaken new adoration and joy in you.

Adam was first revealed as complete and yet incomplete; for the woman of his nature was hidden in him. But this state was incipient, not final, and pronounced to be "not good." The evolution of the woman of the man, therefore, followed. So Jesus. In His first coming, He is the revelation of "the Son of Man:" the revelation of the involved Womanhood of the Son of Man, was held in reserve. The "pure gold, transparent as glass," of our new humanity is the evolution of her virtue in us. "The Queen;" and the Queen's children! Love is finally balanced with intelligence, and intelligence with love. Bridal relationships originate in the Infinite Nature of God, their Supreme Place of fulfilment is in Divine Man, and their development and endless celebration, in "the whole family in heaven and earth."

Let me add here, another note, a brief extract from a letter which I turned up the other day. A religious youth writing to the maiden of his choice complains against himself: "I was sorely reproaching myself this morning, on finding that my devotions, my *actual feelings towards the Highest One*, suffer a serious declension, my bosom-one, in thy absence. It somewhat comforted me, however, to hear at the instant, the voice of some angel, or inner spirit, saying, 'Thou art only dependent on a Divine Institution,

the divinest of all the institutions; and not on a mere passion or fancy of thine own. Thy state is only a sign and proof to thee of the necessity for the twain which alone can make the real one, the full man. Your sense of loneliness and deficiency justifies, and even magnifies the order and arrangement of God. His order not realized, is disorder: to the sensitive spirit, it is want, weakness, sadness, distraction. Thousands pine away, and die, under the dreary sense of their divided, lonely humanity.'"

"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." Ver. 22.

All that we have known as ecclesiastical institutions, together with their formulæ, ceremonies, and sacraments, will melt into utterly new forms in Divine-Human Society. Man-woman will be the temple of God, and man-woman-society, the complex temple. He will dwell in them, and the unrestrained movement and play of their whole being, will be, "Holiness to the Lord."

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof." Ver. 23.

The egoism of mankind, and the whole corrupt system of self-love's civilization, will be for ever quenched, superseded by the reigning Love of God, and the Light thereof, in the new selfhood of the race.

"And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it." Ver. 24.

All who overcome their evils, and vanquish their hereditary nature, are kings; and all these kings will bring the glory of their character and the honour of their victories, into the universal Divine Brotherhood. There will no longer be a natural and a spiritual life, but one loving and righteous life. Neither will the industries of the world be divorced from religion; but the Divine Life in man will assume the government, the labour, and commerce of the world. Things

on earth, as things in Heaven, will be governed and regulated by God.

> "And the gates of it shall not be shut at all by day: for there shall be no night there." Ver. 25.

Ignorance, vice, cruelty, terror, "night," will be unknown in the kingdom of Divine Humanity. Entrance into its privileges will be denied to none. Participation in its wealth and pleasures will be freely accorded to all. All will labour for the common good, and the common good will be the inheritance of all.

> "And they shall bring the glory and honour of the nations into it." Ver. 26.

Genius, poetry, art, wisdom, science, skill, and whatever of worth and excellence the nations possess will be drawn into the city of God, and undergo a new birth. When the all and the individual are developed and harmonized, when one is two, and the two are a perfect one, when Divine good, human good, and material good make one infinitely rich birthright for all, the quickening of human powers will be wonderful.

> "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Ver. 27.

Nothing but evil will be kept out; but evil will be kept out, awed off by a secret power. The sphere encompassing the City of Divine humanity will be absolutely "the Breath of the Lord," which as it is written, is destruction to the wicked, leaving them "neither root nor branch." The only key to entrance is "the Lamb's Life."

"I, Jesus, have sent my angel to testify these things."

## GENESIS AND REVELATION.

### "*The Tree of Life.*"

ONLY through the ineffable purity and wisdom of the all-victorious Life of Lord Jesus in him, can man hope to recover the knowledge of "the Tree of Life." The "cherubim, and a flaming sword, which turn every way, to keep the way of the Tree of Life," from the possibility of the natural man's approach, are the cherubic flame-powers of his own natural life. He must become a Paradise-man, before he will come to "the Tree which is in the midst of the Paradise of God." As generated through the animal-human will and blood, he has lost his part in God's endless Life-tree. "Blessed are they who are washed" from their hereditary impurities, that they may have right to "the Tree of Life."—Which blessedness is the same as that of being called to "the Marriage-Supper of The Lamb."

2. The development of man into his present divisional form, cuts him off from access to his own fulness of life, and only with the recovery of his dual unity, as in the beginning, can the way ever open to the primary fountain of his manifold endless humanity. Through the death of his earthly self-hood, and not before, he begins to sense the way that leads him back to the lost unity of his powers. When he becomes again "the Image and Likeness of God," or in other words, when the unity of his nature represents "all the fulness of God," he is essentially a tree of life, having the Life of God in himself, and bringing forth the fruits thereof both for himself and others. Man in full development, is the shrine of God, or Shekinah, enjoying, and yielding, in endless circuits of growth and experience, the twelve-fold variety of the "fulness of joy."

3. Genesis, with its divine humanity, and its Eden-bliss, returns in the close of Revelation, to crown human history to be lost no more for ever. God suffered our whole-orbed life to be lost, that through the anguish of our experience, and the insatiableness of our longings, He might give it to us "more abundantly," and more intensely rooted. Man restored to his original dual unity is like a tree planted by the rivers of the Divine Nature, whose leaf shall never wither, and whose fruit shall never fail.

4. The weary ages close; "The Tree of Life," God in human life, human life in God, returns. We shall only discover what is in the Root, as eternity evolves the blossom and fruit of the Tree. 'I am the Root, you are the Tree of manifestations.' "The Fulness of Him that filleth all in all" can only be seen and known in the final endowments, virtues, and felicities of composite man in aggregate society.

Our life in the Son of God, which is strictly His Life in us, includes every fountain-spring of life. "All our springs are in Thee." The springs of the five senses, the springs of mechanical contrivance, the springs of Art, the springs of love and its thought, of wisdom and its delight, are in Thee. The springs of private life, and of married life, the springs of family and social life, are in Thee. The springs of Fatherhood, Motherhood, and Childhood are in Thee. With Thee is the Fountain of Life, and from Thee it developes into all the orders and distinctions of men, and gives and renews the endless charms of the kingdom of humanity. God is equally interested, (which indeed is the lesson taught by the twelve jewels of the Breastplate,) in every order and species of men. His Providence holds in view all the varieties of the race.

5. By animal generation, man is a corrupt tree; and the final end of *re*generation is to evolve in him "the Tree of Life which is in the midst of the Paradise of God." As they become responsive in their whole being to His harmonic Fulness, they become established in their relationship with the endless circles of His Life. His Life evermore going forth into final effects, through their affections

and thoughts, will create from day to day a sympathetic Paradise round about them.

6. By victory after victory, over their fallen selfhood, they return, with victorious advantages, to the condition which was prior to all sin and disorder. "The Crown of Life" is the eternal celebration of their completed triumph over all the depths and arts of self-will. The whole might and mystery of evil being overcome, the second death has no power to touch them.

The "hurt of the second death" is most cruel. It is Christ, or the Divine human life put to death in the soul, and the soul given over to the torment of its own dark and restless powers. But how shall man overcome the animus, the virus of his natural humanity, until he believes that it is an abomination in the sight of God, that it has no hope of survival, and no possibility of entrance into the kingdom of Heaven?

7. The fulness and ripeness of humanity, which are the fulness and ripeness of God's Life in humanity, inevitably attain to a profound interior peace. The secrecy of its delight is alluded to in the promised "hidden manna." The hope of eternity's dual life, dual love, dual harmony, dual bliss begins to thrill the inmost affections of those who are overcoming the depravities, and unchastities of fallen humanity. The mutual interblending of two souls in one life, and the Love-life of God filling their unity, they perceive to be the end of their nature, and the full cup of their blessedness. And strange to say, not until they glow with the white heat and courage of this revelation, do they make the discovery that the marriage-covenant was always, as a secret scripture of God, written in their inmost being. "The white stone" associated with "the hidden manna" intimates the divine purity of dual humanity. Which, being "the image and likeness" of the Divine Fulness, or Unity, is called by a new name, signifying the new, private relation of the completed man with the infinite of things in the Divine Nature. The white stone, or diamond is the least corruptible of all the substances of nature. On this

account it becomes a beautiful symbol of the substance of our imperishable humanity. It is the Truth of God built up in our being, and glowing with His eternal Love. All heavenly principles and affections inhere, and are "written," in the nature of the new man. His inmost peculiarities are absolutely private. Each dual man has to himself a region and home of life, love, thought and joy, which are his own secret.

8. "These things saith the Son of God,"—the Man in Whom God is enthroned: "He that overcometh, and that keepeth My works to the end, to him will I give authority over the nations; as I also have received of My Father." The works of Christ, are to overcome, subdue, and crucify "to the end," the old self, and to mature and perfect the new self: in other words, the putting off, and "putting off, the old man," until he is not; and the putting on, "and putting on, the new man," until the Divine humanity becomes "all and in all." After which man exercises absolutely regal power, and rules over all opposition. He assumes nothing, but the Universal Power asserts itself through him. 'The Power which "I have received of My Father," I exercise through My son. Every one that receiveth Me, receiveth power to be a son of God in Me. "The morning star" of My Glory beams from his forehead.'

9. "And he shall be arrayed in white garments; and I will confess his name before My Father, and before His angels." How can those in whom the fallen selfhood is utterly purged away, be otherwise than resplendent? The Lord Himself dwells in them, shines through them; and thus confesses before the infinite Father, and His angels, that they are essentially and fitly the "members of His Body," and Kingdom.

10. "I will make him a pillar in the temple of My God, and he shall go out thence no more; and I will write upon him the Name of My God, and the Name of the City of My God, which cometh down out of Heaven from My God, and Mine Own New Name." The old animal soul, the animal blood, and the animal nerve-essence having passed

away, he is pure body, "a pillar" of eternal dual humanity, radiant with celestial Fire. The perpetual influx of Divine Life makes him absolutely columnar. I will stand in him, and he in Me. The column of Power is continuous from the Lord above the Heavens, and through each heaven, and each angel-man in Heaven. The Divine Power in him, becomes a glory encircling him. "The Name of God" is written in his inherent qualities, and expressed in his speech, character and works. The principles and affections, the might and majesty, of "the City of God," are embodied in him; and the Name above all names, our Lord's New Name, signifying universal conquest, distinguishes the redeemed man of our planet, from all the elder, and simplistic angels.

11. "To him that overcometh will I grant to sit with Me in My Throne, even as I also overcame, and am set down with My Father in His Throne." He wore our flesh and held complete mastery over it, without once being mastered by it; He encountered the spirit of the world, and overcame it; in single combat, He met every evil power, and vanquished it. He would neither own, nor retain, anything in His Humanity, short of the absolute Love and Truth of God. By resistance and persistence, He built and built Divine Substance into Himself, until He became One with the sovereign ruling Harmonies of His infinite Father. His Humanity is the Father's Supreme Throne:—His office being to energize with the Strength of His own Life, and to attract on, and on, to final Victory, and eternal Unity with Himself, every man who is bent on self conquest.

12. "Far above all heavens," and thence centrally present in the midst of every throne and principality of eternity, is the Divine Humanity of our Lord. Innumerable kings and lords represent Him. He is King and Lord over all, in the Glory, for the Glory, and to the Glory, of His Almighty Infinite Father. In Him all the Powers of God spring, and unfold their Life. He is "The Tree of Life," embodying every Divine Essence and Virtue. "He that abideth in Me, and I in him, the same bringeth forth much fruit."

13. A more striking and suggestive symbol of the Life of God, in human development, than that of an endlessly Living Tree, yielding an endless variety, and change, of Fruit, cannot well be conceived. A tree is equally a multiplicity and a unity; a dual life of passive and active powers, yet a perfect oneness. Its roots are in the nether darkness, and its branches in heaven's light. It drinks water from the deep, and largely inbreathes skyey virtues. It is very solid, and yet leaves an exceedingly small residuum of earthly matter. It stores away in its cells vast quantities of compact solar fire, and weaves from its own substance its leafy, blossoming garments. It demonstrates the abundance and force of its life, by a constant renewal of its beauty. In its crown of fruit, it has turned water into wine and nectar. Nor is this the end; for it has gathered together in the very centre of its fruit, all its elements, virtues and potencies, for endless reproduction.

The tree is a development out of eternity, unto eternity: so is the human race. There is no break in its continuity. All nations, and all generations of men, are as strictly one organic whole, as the branches and buds of a tree are one tree.

14. All nations have regarded trees with reverence, as representing the mystery of Life, in its endless unfoldings. The laurel was sacred to Apollo, the oak to Jupiter. The Druids not only worshipped under the oak, but selecting one, the most majestic which they could find, they regarded it with religious reverence, as representative of the Supreme Being. And in Scandinavian mythology, the tree Yggdrasil clearly represents the universe of organic intelligence. The roots of this Tree are said to run into hiddenmost deeps and darknesses: its branches overspread the world, and shooting upwards, enter the heavens of eternal Light. The dew of Heaven distils upon it, and it drinks from a secret Well. It is always green, and it will live through, and beyond, the fires which are to renew the world. All this is strictly true of the Tree of humanity, which is the Tree of God's life. In the roots of his life, man must dip down into

the nether darkness, in order to acquire the strength to live and unfold his powers in the Light of God. He must bathe his essence in cool, hidden wells, to temper and entender the intense life of his affections. Only the Tree which drinks into itself the virtues of God, will be able to unfold His Fulness, and to abide "green and flourishing" in an endlessness of Youth. In Daniel, chap. iv. the human race is represented by a tree, which, in its height, touches heaven, and in its circumference reaches to the end of the earth.

15. We are permitted then to regard "the Tree of Life" as a symbol both of the original and final condition of man. In the beginning, he was in unity with God. In the end, he is restored to unity, and again embodies, and reveals, the Life of God.

In Genesis, "the Tree of Life" is a Divine simplicity, bearing Heaven's fruit of innocence and peace. But through the crucial experience of sin, and the intensive process of regeneration, it becomes, in the last chapter of Revelation, Tree of Divine wonders, bearing every distinction of fruit. The Divine Man of the Heavens, ("the Image of the invisible God,") agonizing Himself into unity with our nature, evolves His Life anew in us; and through our dark perplexities, and experience of terrible things, through our broken hearts, and new-born gladnesses, a very complicated and unique character will be given to our race.

16. To say that the ultimate "Tree of Life," represents the infinite resources of God, as interwoven with our sin and sorrow, and prevailing at last in a triumph of grander harmony and richer experience, may be enough for a general statement. But we must be more specific. If our nature is to be a "Tree of Life" in God, endlessly generative, and productive of fruit, its two poles must become an absolute unity. Man alone, woman alone, is a dry tree, and could only be the centre of a desert. "In the midst of the Paradise of God" must be dual man. God in dual man, dual man in God, is "The Tree of Life," whose powers of endless renewal and fruit bearing, are in itself. The home

and play of Immortality are in the Two-one "Image of God." The perpetual action and reaction of His powers in dual humanity is eternal life. Man is a segment, woman is a segment; but the being that God calls "Man" is circular, for ever receiving, for ever returning His Life.

In this oneness of our human poles, as a condition for the endless efflux and reflux of the Divine Life, we shall find the pivot and generative centre of our "glorious rest." The fulness and unity of God, pulsing through our human unity, will stimulate and deepen by very delight, the depth of our nature, render its form more and more radiant, and the senses more exquisitely sensitive.

The delights of God, flowing through our dual unity of spirit and organism, will carry us forward with persistent, majestic joyousness, in the path of direct, unswerving obedience. We shall go forth in God, to do the work and service appointed to us, and return, to rest and renew our life, in the Divine Joy.

18. The innocence of babes, or of unfallen men, we shall never know; but an innocence richer and stronger, involving the fruits of personal repentance, and Christ's infinitely tender love, we may win and know. Innocence, as a fruit of the primitive "Tree of Life," is a very lovely, artless, tender thing; but the Innocence which is a fruit of Redemption's "Tree of Life," carries within it, an altogether new depth, warmth, and force of character.

19. We were sown into the vessel of our earthly humanity, "in weakness;" but through the work of Christ in us, we shall be evolved from the body of our humiliation, "in the power of God." It is impossible to conceive of weakness, or fear, as associated with the Divine Humanity of Christ. He is "the Power of God," and "the Head of all principality and power." Through our wrestlings and victories, through our midnight agonies, and the new mornings of hope and peace which are born out of them, through our experience of death and deliverance from death, the might and fearlessness of His Power will be wrought into every fibre of our being.

20. Ceaselessly fed and renewed by the Divine Power, the understanding will be constantly invigorated, and our way more and more opened into the mysteries of creation and of God. The secrets of Divine Wisdom are infinite; and the delights of Wisdom will allure us upwards and onwards for ever. New fields will always await our higher powers. And when the redemption of our whole race is a completed fact, we shall only be at the beginning of our universe-life of service, and reward.

21. Another of the ultimate fruits of Humanity's "Tree of Life," will be a new Spirit of Love. A love begotten in self-crucifixion, perfected through long processes of suffering, and finally embodied in glorious righteousness and harmony of character, cannot fail to be an intense personal delight, and must also become a most potent influence in the midst of Heaven and the Universe. Contemplation will be ever stirring anew the fire of our divine passion, and the more vehemently the Love of God glows within us, the loftier will be the reach of our thought. Love, knowledge, and service, will be qualifying and quickening each other to eternity.

22. Looking back on our earth-life, from our new being, from our Divine marriage-affinity, and our new home, it will be found to glow with new colours. The Sun of God's Love will transfigure the past, and show forth the darkest and saddest events, in frames of Glory. Even the remembrance of our sins will not sadden us, but feed our humility and thankfulness, and impart a touchingly unassuming charm to our dignity.

23. And our binary life, unceasingly renewing its youth, from the influx of the Divine ardours, will assume a sportiveness of innocency, of which we have little conception. What a testimony the universe bears to the exhaustlessness of the fountains of youth! Watch the flowers kindling, opening, hear the bird-song at the Dawn, and consider the Great Father's infinite resources of Life! Doubtless our powers will find their chief scope in service; but there will as certainly be generous borders for relaxation. In play, our

energies will be reborn, and rebalanced for labour; and our service being fulfilled, we shall return to readjust the unity of mind and heart, of spirit and body, again in play.

24. A correspondent harmonic relation will be struck between activity and repose. Our rest will be serenely delightful; our activity, intensely delightful. Sometimes in the midst of trouble, a peace has been distilled within the bosom, "that passeth all understanding." What then will be the Peace of our sinless, dual nature, as all its interblended powers are bathed in the Love-Sea of God, in the softened Light of His Glory!

But we shall always be deliciously little, or finite, and therefore undergo transitions, corresponding with the freshness of morning, and the dulcet charm of evening.

25. As we arise anew, like twin doves from the nest, the tender glory of our Father's Eternity will meet our eyes, and inspire us with ever heightening confidence. We shall never awake in a cloudy or threatening morning, but a morning which will mirror the infiniteness, the endlessness of Love. And morning by morning, its vigour, more and more triumphantly, will assert itself in us.

26. Joy therefore, deepening, broadening exulting joy, will be a constant fruit, and yet an ever changing, perfecting fruit, of our nature. The praises of Eternity which the Love of God inhabits, are the celebrations of the joy of His children. Redeemed humanity will be the latest, richest, and most musical of all the harps and organs of God. The sweetness and sublimity, the depth and pathos, the volume and harmony of the songs of the youngest race, will delight and astonish the elder races of Heaven.

We have scarcely yet heard *the soul* of music. We shall hear it by and by, as if breaking up from the depths, and coming down from the heights, of Divine Love, as it flows and swells through the harmonic millions of Paradise.

27. Pure, undissembled, artless Friendship, in an ever and ever enlarging circle, will be another fruit and feast of our endless life. We shall literally see and admire God in our friends, and our friends in God. Because they are *His* sons

and daughters, our love to them will be full of tender reverence, and as full of tender delight, because they are our brothers and sisters in Him.

The sympathy flowing in upon each member from his whole mansion, or order, of strictly kindred spirits, will constitute a grand momentum of force, for every public and social service, and be an exceeding great and eternal weight of blessedness.

28. But if societary companionship be a constant source of new energy and bliss, we must hold and maintain, on the authority of Nature and Scripture, that companionship itself will be crowned by the sacred inexpressible unity of man-womanhood. The declaration, "made of a woman," conceals a great and universal law. Woman will find in man more than he knows himself, and give to him the quickened intensified experience of his own nature. On the other hand, woman cannot give to herself the full possession of her nature. The final glorification, and perpetual rejuvenescence of each, can only be through the other. Neither can be an adequate Habitation of God, nor know what it is to be in Humanity's "Tree of Life," until the two are one.

"The law of conjugality is the basis of every force in nature." Between atom and atom, there is an attraction, as between iron and the loadstone. Sex, Love, and Marriage are universal, and are therefore a revelation of the Nature of God. He is the Supreme Equilibrium, or Marriage of Forces. "In man, the masculine element is the positive, and the feminine, the negative principle. In woman, it is exactly the reverse. From this reversal of the poles of life, come all the passions and activities of the world; the charms of home; the dream of hope; the purple light of love; the bliss of earth, and the eternal bliss of Heaven."

It is a fact, and surely as beautiful as it is true, that woman more intensely absorbs the Divine masculine element, than man does, or can; and she, being his fairer and more interior self, evolves it in him. While he more in-

tensely and more fully absorbs the Divine feminine element, than she does, or can; and becomes the medium through which she receives her ever increasing lovingness and loveliness.

Each is the other's better self. He is her fulness and strength. She is his quicker insight, and the charm and grace of his dignity. Each thrills from the other, and towards the other. Each calls the other, "My very own self," and both, in unity, are man.

The whole sum and circle of Life, Love, Wisdom, and Bliss, are thus gathered into one Life, one Bliss, which will quicken and regale every sense, and satiate the bosom, soul, and spirit. The centre wherein every possible delight meets, is the eternal Home of Delight, and the Fountain of its renewal. The first principles of the whole creation are there, the law of endless vivification is there, every manner of fruit is there, Joy's fulness is there.—"The Lord is there."

THE END.

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